

On the Uplands by Rebecca Harding Davis      Appreciations of Dr. Barrows  
Side Lights on the Presbyterian Creed      Home Missionary Meeting at Syracuse

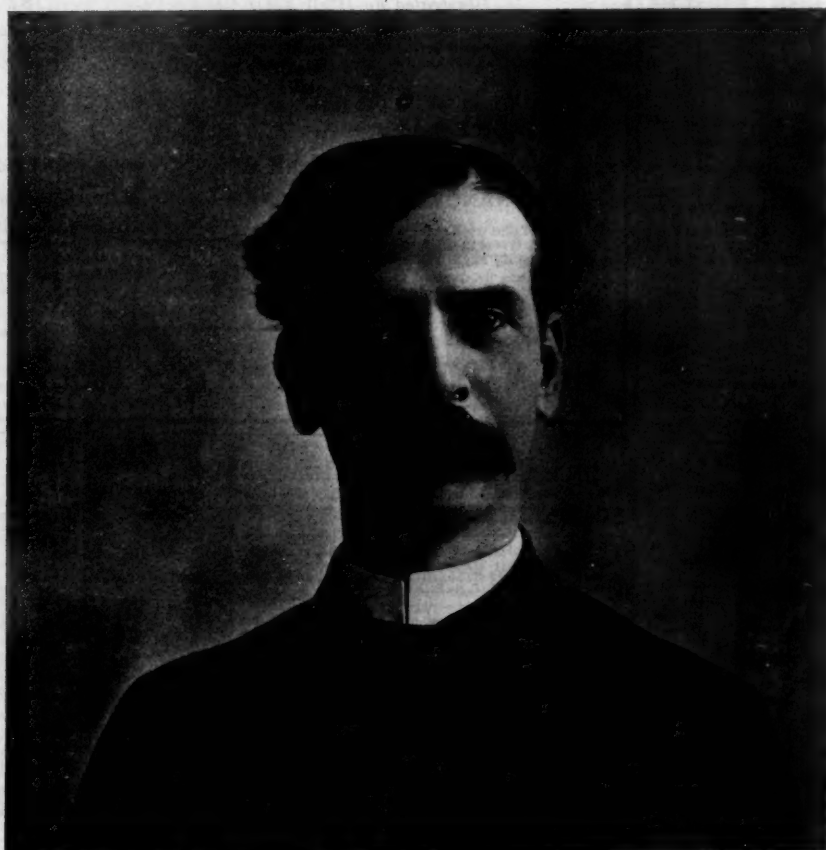
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THE  
CONGREGATIONALIST  
AND  
CHRISTIAN WORLD

Volume LXXXVII

14 June 1902

Number 24



DAN F. BRADLEY, D. D.

*The new president of Iowa College*

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## Meetings and Events to Come

PROVIDENCE MINISTERS' MEETING, June 14. Subject: A Learned Ministry; speaker, Rev. J. C. Alvord.  
 CONNECTICUT STATE MEETING, Hartford, June 17, 18.  
 NATIONAL CO-OPERATIVE CONFERENCE, Lewiston, Me., June 20-24.  
 TRIENNIAL INTERNATIONAL SUNDAY SCHOOL CONVENTION, Denver, June 26-30.  
 HARVARD SUMMER SCHOOL OF THEOLOGY, Cambridge, July 1-18.  
 NATIONAL EDUCATION ASSOCIATION, Minneapolis, Minn., July 7-11.  
 BAPTIST YOUNG PEOPLE'S UNION, International Convention, Providence, R. I., July 10-13.  
 SILVER BAY CONFERENCE of leaders of young people in missionary work, July 16-25.  
 FORWARD MOVEMENT, General Council, Silver Bay, N. Y., July 26-Aug. 4.  
 NORTHEAST STUDENT CONFERENCE, June 27-July 6; Summer Bible School, July 1-30; Conference of Christian Workers, Aug. 1-17.

## Commencement Dates

## UNIVERSITIES AND COLLEGES

Amherst, Amherst, Mass.,	June 25
Bowdoin, Brunswick, Me.,	June 26
Brown, Providence, R. I.,	June 18
Colby, Waterville, Me.,	June 25
Colgate, Hamilton, N. Y.,	June 19
Cornell, Ithaca, N. Y.,	June 19
Colorado, Colorado Springs, Col.,	June 18
Dartmouth, Hanover, N. H.,	June 25
Fisk, Nashville, Tenn.,	June 18
Harvard, Cambridge, Mass.,	June 25
Indiana, Bloomington, Ind.,	June 18
Lafayette, Easton, Pa.,	June 18
Massachusetts Agricultural, Amherst, Mass.,	June 18
Middlebury, Middlebury, Vt.,	June 25
Mt. Holyoke, South Hadley, Mass.,	June 18
Michigan, Ann Arbor, Mich.,	June 19
Northwestern, Evanston, Ill.,	June 19
Oberlin, Oberlin, Ohio,	June 25
Olivet, Olivet, Mich.,	June 17
Pomona, Claremont, Cal.,	June 24
Princeton, Princeton, N. J.,	June 11
Pacific, Forest Grove, Ore.,	June 18
Ripon, Ripon, Wis.,	June 18
Smith, Northampton, Mass.,	June 17
Tabor, Tabor, Io.,	June 18
Tufts, Tufts College, Mass.,	June 18
Virginia, Charlottesville, Va.,	June 18
Vanderbilt, Nashville, Tenn.,	June 18
Washington and Lee, Lexington, Va.,	June 18
Wellesley, Wellesley, Mass.,	June 23
Wesleyan, Middletown, Ct.,	June 25
Williams, Williamstown, Mass.,	June 25
Yale, New Haven, Ct.,	June 25

## SEMINARIES AND ACADEMIES

Bradford, Bradford, Mass.,	June 17
Howard, West Bridgewater, Mass.,	June 18
Kimball Union, Meriden, N. H.,	June 19
Northfield, East Northfield, Mass.,	June 17
Wheaton, Norton, Mass.,	June 18

## Marriages

The charge for marriage notices is twenty-five cents.

BICKNELL-SMITH-In Winsted, Ct., June 5, John Bicknell, under appointment for Jaffna College, and Nellie L. Smith.  
 FISHER-HAYES-In Muscatine, Io., May 29, by Rev. H. D. Herr, Rev. C. F. Fisher, pastor at Deep River, Ct., and Mary L. Hayes of Muscatine.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ALTON-In Camden, N. J., suddenly, May 24, of heart failure, Laura Childs, wife of James E. Alton, formerly of Dudley, Mass.  
 COLTON-In Dorchester, Mass., June 9, Alfred J. M., son of Rev. A. E. and Clara S. Colton, aged 6 yrs., 2 mos.  
 COOPER-In Santa Ana, Cal., May 17, Gratia M., wife of Rev. J. H. Cooper, aged 55 yrs.  
 STETSON-In Charlestown, Mass., June 7, John Stetson, a member of Winthrop Church, Charlestown, aged 98 yrs.  
 SUTTON-In Atchison, Kan., May 21, Rev. Benj. A. Sutton, after a long illness. He held pastorates in Clay Center, Highland and Muscatine, Kan.

## MRS. LEVI W. HANNAH

Mrs. Wealtha A. Hannah, wife of Levi W. Hannah, died in Greenland, N. H., May 26, 1902, aged 60 years. She was born in western New York, but spent the last 12 years of her life in Portsmouth and Greenland, N. H. She was zealous in Christian work, and had the high esteem and affectionate regard of all who knew her. She left two daughters and a son. One of the daughters is the wife of Rev. John P. Marvin of East Hardwick, Vt., and the other is the wife of Mr. Frank B. Wiggin of Portsmouth, N. H. The son is an engineer in the United States navy; was on the Concord at Manila, May 1, 1898, and took active part in the battle, and is now on board the Kearsarge.  
 The funeral services, May 28, were conducted by Rev. Lucius H. Thayer of Portsmouth and Rev. K. Robie of Greenland. "Blessed are the dead who die in the Lord."

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Boarding Place. A quiet, restful boarding place for the summer may be found in a pleasantly situated farmhouse two miles from village. Large, airy rooms, good board. Mrs. H. F. Gould, Hillsboro Bridge, N. H., Bible Hill.

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FOR all kinds of Church and Sunday School Records and Requisites, no matter when published, send to the Congregational Bookstores at Boston or Chicago.

COMMENCING June 16 there will be established a Boston and Pittsburg sleeping car line, to be operated daily, except Sunday, via the Boston & Albany, New York Central, Lake Shore and Pittsburg & Lake Erie roads. Sleeper will leave Boston at 10 45 A. M., train No. 15, arriving in Pittsburg at 6 o'clock next morning. Considerable travel has already been going via this route, and with this through Pullman car service on a fast schedule, it is expected that traffic will rapidly increase.



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The Annual June White Sale of Messrs. Gilchrist & Co. of this city, which has been going on since the second of this month, is one of the most remarkable in the history of this house. The large variety of goods offered at this sale and the remarkably low prices which have been put on them have crowded the store day after day. The reputation of this house for fair dealing and honesty of values no doubt accounts a great deal for the success of the June sale year after year.

**LIFE.**—The poet's exclamation: "O Life! I feel thee bounding in my veins," is a joyous one. Persons that can rarely or never make it, in honesty to themselves, are among the most unfortunate. They do not *live* but *exist*; for to *live* implies more than to be. To live is to be well and strong—to arise feeling equal to the ordinary duties of the day, and to retire not overcome by them—to feel life bounding in the veins. A medicine that has made thousands of people, men and women, well and strong, has accomplished a great work, bestowing the richest blessings, and that medicine is Hood's Sarsaparilla. The weak, run-down, or debilitated, from any cause, should not fail to take it. It builds up the whole system, changes existence into life, and makes life more abounding. We are glad to say these words in its favor to the readers of our columns.

**IMPORTANT CHANGES IN BOSTON & ALBANY R. R. TRAIN SERVICE.**—It is announced that with the change of schedule, Sunday, June 15, a new day express will be inaugurated between Boston and Albany, carrying baggage car, smoki g car, day coaches and parlor car, to leave Boston at 10.15 A. M., daily, except Sunday, arriving in Springfield at 12.38 noon for luncheon, arriving in Albany at 3.50 P. M. Returning, leave Albany at 10.30 A. M., arriving in Boston at 4.30 P. M. The "Chicago Special" via Lake Shore, leaving Boston 10.45 A. M., will run on same schedule as heretofore, but will consist entirely of Pullman cars. The train will be composed of through sleepers to Chicago, St. Louis and Pittsburg, buffet library car with bathroom and barber shop to Chicago, and dining car to Syracuse. Its model equipment and luxurious accommodations are not surpassed in New England. This train will in future only carry passengers desiring Pullman accommodations. Passengers for the West not purchasing Pullman accommodations will use the new day express, daily, except Sunday, leaving 30 minutes earlier. The Chicago Special will carry day coach on Sunday.

**ROCK BOUND CAVERNS, ROARING CASCADES, TO BE SEEN IN THE WHITE MOUNTAINS.**—America has been amply blessed by nature, and the glory and grandeur of her endowments can be witnessed in every portion of the country. The great desert of Arizona; the massive cliffs of the Canadian Rockies; the thundering cataract of Niagara and a score of others have their places in nature's list of wonderments; but for the vacationist, far surpassing all of them in true, sublime and scenic beauty, is the famed section of the Appalachian Range known as the White Mountains. The tall alpine peaks of Mt. Washington and the larger mountains, the deep ravines, the roaring cascades and glittering waterfall, which seem in their reflection to send forth from their sparkling waters the brilliant rays of the sun itself; the natural grottoes and large fissures, and then, as a fit setting for this wild and rugged beauty, slumbering beneath the sky-scraping rocks of Mt. Washington are the placid lakes of the fertile Franconia region and the green valleys of the Pemigewasset. For the person, then, who wished to leave the turmoil of the city and find nature and thus "commune with the visible forms," then the White Mountains territory are the looked for section. Send six cents in stamps to the General Passenger Department, Boston & Maine Railroad, Boston, for the beautiful portfolio, Mountains of New England, and two cents for Among the Mountains. Also secure the Bird's-Eye View from Mt. Washington, a new colored map showing the mountains and territory as viewed from the summit of Mt. Washington. It will be mailed to any address upon receipt of six cents in stamps.

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## THE CONGREGATIONALIST

and Christian World

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### SUCCESSORING

The Recorder founded 1816: The Congregationalist, 1849

Published every Saturday at 14 Beacon Street, Boston.

Per Year in advance, \$3; 2 Years, \$5; 5 Years, \$10

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# THE CONGREGATIONALIST

Saturday  
14 June 1902

and Christian World

Volume LXXXVII  
Number 24

## Event and Comment

**Iowa College Installs President Bradley**

The difficulties of securing college presidents seem to be increasing. Whether the supply is growing less, or the demands more exacting, the fact is evident. A college that secures just the right man at just the right moment is to be warmly congratulated. Iowa College, confident that such is her good fortune, invites her many friends to rejoice with her, and this they can do sincerely and heartily. The new president who is installed this week and whose picture appears on our cover was born on a foreign missionary field, and was head of a printing establishment in Siam before he entered Oberlin, where he studied eight years. At Yankton he was for a time head of the college as well as pastor of the Congregational church, and did much for that institution in the days of its hardest struggles. At Grand Rapids, Mich., his pastorate of ten years was one of the most important and successful in the denomination. In the city and the state, and in Congregational circles throughout the whole country, he has been a strong force for righteousness and progress. There are great possibilities at Grinnell because of great opportunities. The friends of the college are not likely to be disappointed.

**The Baptist Benevolent Societies**

The anniversary meetings of the Baptist Missionary Societies at St. Paul were anticipated in that denomination with unusual interest because of the general discussion of the past year concerning the federation or consolidation of these organizations. We have several times referred to this discussion because it has been along lines similar to that in our own denomination on the same subject. The matter was referred, as was no doubt wisest, to a committee of fifteen to report next year. Perhaps this Baptist Committee may be guided somewhat by the report of the committee of fifteen adopted at our National Council at Portland last October. That report seems to promise some sort of realization as it is steadily kept before the societies and the churches. Meanwhile increased contributions and wise changes made both by the Baptist societies and by our own, through mutual conference regarding the whole field as one, in which all the societies in each denomination are vitally interested, may complete the solution of the problem without much further discussion.

**Where Congregational Ministers are Educated**

The necrology in the Year-Book gives suggestive figures as to the relative value of colleges and sem-

inaries in furnishing the ministry of Congregational churches. Of the 96 ministers who died last year 18 were graduates of Yale College, 12 of Oberlin, nine of Amherst, five of Dartmouth and four of Bowdoin. No other college furnished more than two, though all except nine were college graduates. Twenty received their theological training at Andover, 10 at Yale, eight at Oberlin, seven at Hartford, six at Bangor, four at Union and three each at Chicago and Lane Seminaries. During the last 27 years 2,349 ministers have died, of whom 314 were graduates of Yale, 247 of Amherst, 187 of Dartmouth, 123 of Williams, 111 of Oberlin, no other college having educated as many as 100. The theological training of 569 was at Andover, 245 at Yale, 169 at Bangor, 136 at Union, 113 at Oberlin, 92 at Hartford, 71 at Auburn and 63 at Chicago. These records show the honor to which Andover is entitled for the service she has rendered to our denomination.

**Methodist Opinions of Biblical Scholarship**

Some of the ablest recent books for popular use on the Old Testament have been written by Methodists, such as Dr. C. M. Coburn's Commentary on Ezekiel and Daniel, and Prof. Milton S. Terry's Moses and the Prophets. Naturally the acceptance by these scholars of the results of higher criticism has called forth discussion from those who denounce scholarship. Professor Terry, in a recent Methodist ministers' meeting in Chicago, was viciously attacked by the appointed speaker, whose spirit may be indicated in this single extract from his paper: "There was science in hell before there was ever a Biblical school on earth. In some respects devils are more reliable than higher critics, because of their reputation." He appealed to the bishops and the trustees of Garrett Biblical Institute, where Professor Terry is a teacher, to deal with him, declaring that men have been expelled from the church for a much less offense. It deserves to be said that this tirade did not represent the majority of the ministers present, Dr. A. W. Patton, a fellow professor with Dr. Terry, admonishing the speaker that he had been screaming at the scholarship of his church. The presiding bishop of that district, the venerable Dr. S. M. Merrill, has just published an article in the *Northwestern Christian Advocate*, which probably is intended as an answer to the appeal to him to discipline Professor Terry. In the article, which is candid, able and interesting, the bishop says:

Those among us who denounce all that is

known as the "higher criticism" as destructive, infidel and of the evil one are too inconsiderate and rash to be permanently influential. We want to know all that can be known about the origin, date and authorship of the books of the Bible; and we covet the light on these matters and hail it as the right of the church and a benediction, from whatever source it may come, our chief concern being to know that it is light and not darkness. As light drives away darkness, so an increase of intelligence may dissipate some ancient opinions, but it certainly will not destroy any faith that is divine nor rob the church of any revelation that God has made to men.

**The Gospel in a Convict Camp**

In Texas the state prisoners are hired out to contractors and work under guards. A company of these persons is inclosed in a stockade a few miles from Dallas. Efforts were made by Christian workers to speak to them, but the keepers and contractors at first refused admission. But the leader of the movement, an ex-convict who was converted in jail and is now a member of the First Congregational Church in Dallas, at last succeeded in getting permission to address the prisoners. This was about four months ago. About fifty profess conversion already. A young Central American Christian speaks in Spanish to the Mexican prisoners. Bibles have been provided and are eagerly read. Those who at first opposed the movement now heartily approve of it and say that the men work better, are more easily controlled and seem much happier. A home department Sunday school is being organized among them, lesson helps and papers are provided, and our Sunday School Society has furnished a library for them. In every way this work commends itself and is an example which can no doubt be successfully followed in other places.

**The United Free Church and Biblical Criticism**

That was a memorable meeting of the United Free Church in Glasgow, May 23, the second since the union of these two Presbyterian bodies of Scotland. The question of chief interest was concerning what should be done with the report of the college committee on Prof. George Adam Smith, to which we referred last week. Having read the full report of the discussion, we believe it will stand as one of the most notable in the history of the Presbyterian Church. Principal Rainy probably did more than any other man to influence the decision, though the address of Professor Orr was very weighty. Both these Christian statesmen made it plain that the question was not what judgment should be pronounced on Professor Smith, but

what was to be the attitude of the church on the modern movement which is called the higher criticism. It was well described as a movement of long growth, widely spread, in which the trend of opinion of devout Christian scholars is that facts have been made known as established which must be faced, and which require readjustment of views regarding the character and methods of the inspiration of the Bible. The vote of the assembly not to institute any process against Professor Smith, 534 against 263, places this great conservative church in hearty support of full and free investigation into the history and character of the Scriptures of the Old and New Testaments, and is not less an affirmation of its confidence that these Scriptures contain the supreme revelation of God to men. It is twenty-four years since the trial for heresy of W. Robertson Smith in one of the two bodies now united in this assembly, on charges similar to those against Prof. George Adam Smith. The vote now taken indicates the progress of the Protestant church throughout the world during the last quarter of a century.

Manchester has been entertaining the British anniversary meetings of Christian Endeavor with scenes reproducing the enthusiasm of similar assemblies in this country in some of the earlier years of this movement. Thousands of young people sang in the city streets, held open air meetings in the public squares, and were undaunted by the rain which is proverbial English weather during anniversary week. Over fifty convention meetings were held in five days. More than 8,000 people crowded into St. James's Hall for the Junior Rally, where an imitation, fifty feet long, of a big steamship, and named the Good Ship Endeavor, was used to dramatize the description of the principles and progress of the organization. Rev. Dr. F. E. Clark made addresses and was greeted with greatest warmth. The membership of British societies is nearly 300,000, of which Congregationalists have the largest number with 1,618 local societies, about one-fifth of the whole. During the last seven years 85,059 Endeavorers have been received into church membership. The venerable Dr. Alexander McLaren made a characteristic address, as also did Rev. John McNeill. Altogether the convention was the most successful in the history of British Christian Endeavor.

Is the missionary of necessity a fire-brand and stirrer-up of strife and hatred in the places where he carries the message of Christ? Dr. J. L. Barton of the American Board's deputation to India thinks not; and goes far toward proving his opinion so far as India is concerned in an article in the *Missionary Herald*. He quotes from spontaneous addresses of welcome to the delegation by representatives of Hindu and Mohammedan communities and individuals high in office under the British government or leaders among their own people. The praise is commonly for the civilizing and teaching work of the mission, but recognition of the value of its

moral leadership is not wanting. A Hindu community in Ceylon in its address testifies to: "The noble ideals of duty and purity of life which have been set before the people of this country by the exemplary lives led by your missionaries." A Brahman editor in Madura said, "The names of your missionaries become household words in this district by the love and sympathy they bring." In the same district a Hindu official said, "The last and most important of the work done by the missionaries is the elevation of the moral tone and sense of duty imbibed in the midst of my countrymen by free intercourse and friendship with them." And the same official gave expression to his satisfaction that Christianity was making many converts among the lowest and out-castes, for whom there is no provision in the rigid and unchanging Hindu social and religious system. These approvers of mission work are not the priests of Hinduism, whose position and livelihood are threatened by the rising tide of Christianity; but they are educated leaders among the people, and many of them are believers in the supremacy of Christ and the divine mission of Christianity.

Messages from Rome relative to the conduct and words of Judge Taft need to be taken with a grain of salt. Pro-papal and anti-papal correspondents each have reasons for befogging the situation. Judge Taft already has had to repudiate certain alleged interviews. The publication of the instructions given to Judge Taft by Secretary of War Root simultaneous with their presentation to Congress shows that the mission has a specific end in view, namely, ascertainment by Judge Taft as to whether power to settle the question for the Roman Catholic Church rests at the Vatican, and if so, on what terms the transfer of the lands of the friars to the United States will be made, any negotiations which Judge Taft may enter upon, however, being tentative and subject to the action of Congress. Such a mission, Secretary Root argues, is not diplomatic in a technical sense, but is purely a business transaction. This may be; and we shall hope that neither by the pope, who would gladly welcome diplomatic recognition by the United States, nor by Italy, which would dislike exceedingly any such recognition, will the coming of Judge Taft on this errand be taken as a precedent. We can see the practical exigencies which seemed to make it expedient for Judge Taft to stop in Rome on his way back to Manila; but from the theoretical standpoint, we wish that Rome had come to Washington rather than Washington gone to Rome.

It is gratifying, however, to note that the Administration has explicitly instructed Judge Taft that some principles are settled, and not open for debate between him and the responsible Roman officials, namely, the complete separation of church and state, necessitating a revolution in the civil government, educational policy, and administration of charity and religion in the Philippines, and forbidding further exercise by the friars

of their former functions as educators and administrators of charity. Moreover it is distinctly affirmed that, owing to the hostility of the natives to the friars, they "are no longer capable of serving any useful purpose for the church," for they will not be voluntarily accepted by the people and cannot be restored by the civil government. Therefore it is the wish of the United States that titles to land now held by the religious orders shall be extinguished, full and fair compensation being made therefor. To procure the pope's order of such transfer, to settle upon a fair sum in payment, and to arrange for the settlement of other minor questions at issue between the church and the United States relative to property title and rentals is the task set for Judge Taft; and we cannot believe that the United States would have sent him to Rome unless it had ascertained beforehand that substantially all it expected to attain would be granted.

The final vote on the Philippine civil government bill, June 3, resulted in its enactment by a vote of 48 to 30, Senators Hoar, Mason and Wellington of the Republicans voting with the minority. The House has its own bill dealing with this vexed problem, one differing in some important details from that passed in the Senate; and not until the two Houses have conferred and compromised can the exact status be described. The civil commission, whatever the terms of the compromise, bids fair to retain unlimited power in determining the degree of self-government to be granted. Congress is not likely to make any definite pledge.

The last message from acting Governor-General Wright is most encouraging in its reports of cessation of armed conflict and the progress of reconstruction and the establishment of civil government. The condition of the insular treasury is not as secure as it should be, and this not because of any decrease in revenue or any scandal of peculation, but because of complications due to varying values of currency circulating in the islands and to the hoarding of American money, lessening the amount of it paid in to the treasury. Inasmuch as all our obligations have to be paid in our currency and as there are now only \$600,000 of our money in the treasury, there is some alarm at Manila and Washington. The critical situation will hasten intelligent congressional action on the matter. Special Commissioner Conant has already reported in detail to Congress, and Representative Hill of Connecticut when in the Philippines made a special study of the situation and the problem.

The United States Military Academy, proposed and advocated by George Washington, founded by patriots of the Revolution, fostered by the devoted efforts of her graduates, was founded one hundred years ago; and the past week has witnessed a remarkable assemblage at West Point, N. Y., of military men, high officials of the government, and educators here at home and abroad, brought together to do homage to the institution



and its graduates. From the first the ideals of this institution have been high, the discipline severe, and the profit to the national military service exceedingly great. In all her wars our nation has found that she could count with certainty on the valor, ability and chivalry of West Point graduates. And so superior has been the method of administration of the institution that from time to time European nations have resorted to it for a model. Until quite recently the attitude of the nation toward the institution has not been as intelligent or generous as it should have been in the equipment of the institution with buildings and apparatus commensurate with its needs and fitted to make it the peer of some of the privately endowed institutions of the country. But now the tide has turned; Congress has begun to appropriate generously for such buildings as are needed, and some day ere long, thanks to the present plethoric condition of the national treasury, and thanks to the altered attitude of the average legislator toward appropriations for æsthetic and educational betterment, both West Point and the Naval Academy at Annapolis will have noble and beautiful exteriors worthy of the great arms of the national service for which they furnish the trained leaders.

**The Coal Strikers** The chief development in the strike of the miners of anthracite coal in Pennsylvania has been the widespread resort to intimidation and violence on the part of sympathizers with the strikers—if not the strikers themselves—against those non-union men, their wives and children, who venture to serve the operators either as guardians of property, or as substitute pumpmen and engineers. The order calling out pumpmen, firemen and engineers has been partially obeyed. In some districts mines are being flooded for lack of men to operate the pumps; in others property is being protected to this extent. Generally speaking President Mitchell has been able to hold the strikers in line against violence, and there has been no resort to the militia or to sheriff's deputies to preserve order. The board of trade of New York city last week called on President Roosevelt to act as investigator and mediator under authority of a law which investigation proved had been repealed. That the President is deeply interested in the matter is well known. He has requested United States Labor Commissioner Wright to proceed to Pennsylvania to report on the facts. The Order of the National Mine Workers' Union calling out the miners of bituminous coal in West Virginia, Virginia and Maryland, has brought out only a part of the men.

**Mob Violence** Our Chicago correspondent reports on the scenes witnessed in that city during the past week, scenes revealing in all clearness the sort of situation which guardians of law and order must face now in the larger centers of population when for any reason employers of labor clash with their employees, and the latter make an appeal for the sympathy and aid of the masses. It is not something peculiar to Chicago; it has been disclosed quite as clearly in the Pennsylvania coal regions, and in the

cities of Providence and Pawtucket, R. I., during the past week. Women and children are aggressors as well as victims, and show most stubborn and passionate feeling against the police who are protecting property and life. Streets are barricaded, missiles are hurled from the roofs, non-union teamsters, motor-men, conductors, miners and engineers are assaulted with murderous intent, and the police are taunted, insulted and wounded; and terms of peace are finally dictated partially if not wholly by the fear of further violence.

#### Chicago's Literary Judgments

In Judge Hutchinson's Court, Chicago, recently a jury relieved a woman who had subscribed for Balzac's works from the obligation to pay for them on the ground of their immorality and unfitness for children to read. Some thirty volumes were delivered about four years ago. They were sold as books for children. On reading four volumes the mother discovered their immoral tendencies and returned them to the agent from whom she had agreed to take them and refused to pay for them on the ground that she had purchased them on false representations. Counsel for the publishers contended that the books had been soiled and had suffered from careless handling, but the jury promptly decided that the woman was under no obligation to retain the books or to pay for them. Chicago bids fair to acquire a reputation for literary judgments. With Professor Triggs in the university, who calls most of our hymns doggerel, and a court which enjoins Mansfield from presenting Cyrano on the stage on the ground that its author plagiarized it from one of its real estate dealers, Mr. S. E. Gross, and this decision of a jury that the works of Balzac are immoral, the city is in a fair way of making itself an arbiter on disputed points in the literary world.

#### Municipal Corruption

St. Louis, as the evidence accumulates, realizes how venal her legislators and city officials, high and low, have been during the past decade. With the election of her reform mayor and the summoning of a grand jury of honest men a new era began, and the rascals one by one are seeking other places of residence or are going behind prison bars, and fear and trembling prevail in circles formerly full of pride. Minneapolis, also, is suffering humiliation, while the complicity of its mayor, police officials and legislators with the vicious elements of society is being revealed in court proceedings. In New York city there is mortification and intense dissatisfaction with the lax, nerveless administration of the police department by Commissioner Partridge. Feeling on the matter is running so high that a crisis is near. A new commissioner must be found or Mayor Low and the commissioner must disclose the subtle Fabian policy underlying seeming conformity to conditions which the reform element have no disposition to tolerate.

#### Roman Catholic Murmurs Against Imperial Unity

The London correspondent of *The Pilot* calls attention to the fact that not until the acces-

sion oath of British monarchs is so modified as to avoid "unworthy discrimination against the most sacred beliefs" of the Roman Catholic minority can the throne or the statesmen who shape imperial policy be safe in relying on the absolute loyalty of the ever-increasing number of Roman Catholic subjects in the empire, and especially in the colonies. He suggests what seems to be a very wise tactical move from the Roman Catholic standpoint, that the Roman Catholics of the colonies unite to supplement the appeal of the Catholics of Great Britain and Ireland for revision and to make it more effectual. Were the will of the king who is soon to be crowned to obtain in this matter the Roman Catholics of the empire might hope for such a modification of the oath. But Parliament has authority in this matter; and a special commission, appointed last year to suggest modifications, found out soon after it met that the Protestant rank and file of England were still doggedly hostile to anything that looked like a retreat from the extreme positions of the Reformation and post Reformation period.

#### British Thanksgiving

In London and Pretoria last Sunday was a day of peculiarly impressive religious services, St. Paul's in London being thronged as scarcely ever before in its history with people who wished to join with the king and queen in a service of thanksgiving. The bishop of London preached from Psalm 29: 10, and a posthumous anthem of praise by Sir Arthur Sullivan was sung. In Pretoria General Kitchener, five thousand troops and twenty thousand civilians assembled and worshiped and gave thanks. General Kitchener has been made a viscount by the king, and Parliament has granted him \$250,000 as a token of national appreciation. The letter put forth by the Boer leaders who signed the treaty of peace, informing the burghers of the capitulation, is a pathetic, noble spirited document full of good feeling, of just appreciation of the heroism of the burghers, of the pressing necessity of genuine loyalty to the king in the days that are to come, and of recognition that God has led them to defeat instead of to victory.

#### An Anti-Clerical Ministry

Under a ministry headed by M. Justin Louis Emile Combes the French Republic is to proceed on its way, M. Delcassé retaining the post of minister of foreign affairs and General André remaining as minister of war, thus insuring continuity of policy in at least two of the most important branches of the service, M. Delcassé having shaped French foreign policy since Nov. 1, 1898, with much credit to himself and gain to France. While the new cabinet does not contain as strong representatives of the Socialist party as M. Waldeck Rousseau gathered about him, still it, like its predecessor, is a composite of Republicans and Socialists, and is quite as radical and as anti-clerical as any French cabinet of recent times. M. Combes has a fine record of service as a senator and former cabinet minister. He is a physician by profession; he has been a schoolmaster; and is especially well

versed in all the details of the national educational system. A warm personal friendship with President Loubet will aid him.

### A Significant Step in Polity

A little over a year ago, when the National Home Missionary Society and its state auxiliaries were engaged in a warm discussion touching their relative rights and functions, we said, "We have so much confidence in the Christian character and practical good sense of all the parties to this debate that we believe the path of peace and of united and splendid progress in the work of home missions will be found." It is our pleasure to say that our confidence has been fully justified, and that by the action taken at Syracuse last week all the Congregational workers in behalf of home missions now stand shoulder to shoulder, eager for a harmonious forward movement. Elsewhere we report in detail the steps which have brought about this desirable consummation and the exact nature of the changes in the constitution of the national society which mark a new epoch in home missionary labors.

First of all we should give thanks for another demonstration of the power of Congregationalism to settle its internal dissensions. The differences in this instance have been threshed out in the good old Congregational way of plain speaking. Both parties have cheerfully made concessions, and it is impossible to affirm that the outcome is a victory for either. Instead the bonds of mutual affection and respect have been riveted all the stronger because of the larger knowledge of one another and better appreciation of one another's motives.

The present adjustment is an indirect rather than a direct method of settling the points at issue. Irrespective of the committee of fifteen appointed last year to harmonize differences, agreements had come about between several of the state auxiliaries and the national society as to the relative proportion of gifts to the state and to the national societies. Such agreements, as in the case of Connecticut and Ohio, have been working satisfactorily the past year, and the appeal for the state and the nation-wide work has been made jointly and effectively. But in time it came to be seen that what was needed was not so much adjustment of details of difference by a non-partisan committee, as a radical reconstruction of the framework of the national society which should make it more truly representative of the Congregationalism of the country. The amendments to the constitution adopted last week mean that the states will now assume the responsibility for the national organization just as in time past they have been sponsors for the state societies. Each association may elect at least three members of the national society, all to serve three years, while additional members may be chosen in the proportion of one for every 5,000 church members. This will give Massachusetts about twenty-five members. Life members hereafter made will not have the power to vote, so the practical administration of the national society will devolve more and more entirely, as those now life members pass away, upon a compact body directly representative of state

associations throughout the country. This will be quite a different voting constituency from that which has governed the society hitherto, consisting of life members, the officers and executive board and a very few delegates from contributing churches that cared to avail themselves of the privilege accorded them. In other words, a contribution to the society is no longer a qualification for voting membership.

The far-reaching character of this action becomes evident the more it is pondered. This is the first society to fall in with the suggestion of the National Council—which suggestion, by the way, was first put forth by the Vermont convention—that all the societies establish themselves on a limited representative basis. The churches through their state bodies can now, if they will, control one of their benevolent societies; and it is the only society which thus far has modified its framework to the extent of making such denominational control possible. How much needs to be done by the other societies to effect the same result may be inferred from the position of President Bradley's address, which we quote on page 865. It is a long and will necessarily be a slow step from purely benevolent voluntary societies to representative ones; but the fact that one society has seen fit to take it is significant. It means a considerable modification of our traditional and time-honored polity; but rightly understood and carried out, it may mean a large increase in the efficiency of our missionary work.

### The Future of British Power

One of the white flowers which bloom on the blood-stained field of war when the combatants are civilized beings is the mutual respect for conscientious devotion to duty, for dauntless courage, for considerate sympathy, which the combatants come to have during the strife, and which finds expression after the war in such comradeship of soldiers—British and Boer—as is now seen in the territory which the British have added to the empire in South Africa.

Given commanders like U. S. Grant and Robert E. Lee, and Generals Kitchener and Botha, and let there be terms of surrender as magnanimous as those framed at Appomattox and Pretoria, and the work of conciliation soon begins and the task of reconstruction is made much easier. Indeed it is one of the finest tributes to the sort of character bred by war that if the fighting be fair and if the terms of capitulation be moderate—the persons who have imperiled most—their lives and their reputations—are the quickest to be reconciled. The Confederate and the Federal veterans of the Civil War clasped hands round the camp fire long before the politicians at Washington did, and even the latter are ahead of the ecclesiastics of both sections. Kitchener and not Milner, Botha and DeWet, and not Kruger and Steyn, were better qualified to draft the terms of peace, as well as better qualified to wage the war, just as Lee was better fitted than Jefferson Davis, and Grant than Stanton, to determine when and how peace should come between the North and the South.

It is because the terms of peace have been drafted on lines so generous that one feels less dubious about the future of South Africa than one otherwise would. That the period of reconstruction will have its own grave problems and will call for highest wisdom no one doubts, but there is much more to fear from unwise and *doctrinaire* meddling with the situation from the colonial office in London than there is from the disbanded Boer guerilla bands—far more danger from the inflowing horde of speculators and miners who will rush for the diamond and gold deposits, than from the returning Boers who have been held captive on St. Helena, in the Bermudas or in India.

It is futile now to attempt to adjudicate between the equally conscientious people who, with the same data for judgment, come to opposite conclusions respecting the inevitability of the conflict and the responsibility for all the life blood shed and all the treasure lost. Two facts stand out on which all can unite now: the superb contest waged by the lesser force, and the victory of the British imperial idea in South Africa. Two states, formerly republican in form, have become colonies of the empire. Edward VII., when he is enthroned a few days hence, will be able to cherish, not only the dream, but announce the fact that his sway extends from Rhodesia on the north to Cape Town on the south. If one believes that British imperial rule always conduces to civilization the announcement will bring satisfaction. If one prefers home rule under republican forms, even with less civilization, the announcement will bring pain.

There are many critics of Great Britain among Britons and in Europe and America, who would fain read in her military record during this war proof positive that she has passed the meridian of her power, and that from this time on she will be a relatively negligible quantity in the history of the world. In most cases the wish is father of the thought. If the war has proved anything it has proved the unity and virility of the empire and revealed the reserves the mother country has in British subjects who will volunteer from the colonies when the mother land is in peril. Admiral Beresford probably exaggerates when he says that the Boers would have won had not the colonies participated; but whether this is so or not, the Continental Powers now know that Great Britain, without resorting to conscription, without employing her non-Caucasian troops, without calling on her navy save for transport service, can fight a prolonged war through to the finish in a far-off land without the aid of an ally, without very onerous taxation, and with the same ministry in power at the end as at the beginning of the war, and that in a country where the ministry is singularly subject to the public will.

So far from the war lessening British prestige in Europe it has increased it, for no other power ever has waged or can now wage so prolonged a war so far removed from the seat of political power and the base of supplies; and no European nation today has an army so conversant with the facts of modern warfare as the British, for South Africa has been the grave of theories of war as well as of men.



If this be a correct interpretation of the situation Americans who believe in the mission which Great Britain and the United States have in standing shoulder to shoulder together for certain world policies may feel encouraged at the outlook. Certain it is that in many a chancellery in Europe there is a sigh of relief that Great Britain is free once more to throw all her weight into the scale in favor of tried policies making for peace, freedom of trade and the spread of intelligence and religion.

### The Idols of Today

The spell of fear which made the strength of the old gross idolatries is broken. Then the powers unseen were served in dread, but now we serve our heart's delight and worship what we most desire. We are free from superstition, but we are tempted, as our fathers were, to use our freedom for idolatry. The names are changed, the crudities of outward ritual have disappeared, but the tendency of the heart to seek its real divinity among the visible things remains. That is our God to which the deepest purpose of our heart is given; without which our life drops useless to the ground, like the long branches of a vine when the supporting wall is torn away.

Perhaps the most tempting of the idols of today, in our too feverish life, is the great god Success. We bow in admiration before visible accomplishment. The triumphant energy of the captains of industry, the glamour of luxury which surrounds the leaders of exclusive social cliques, the notoriety of men whose names are in everybody's mouth, seem to us manifestations of a power behind the scenes which we by any sacrifice would win to bless our life. So that clear judgment of right and wrong, that brotherly love and self-devoting service which Christ demands, too often pale before the splendor of this earth-image of recognized intellectual, or social, or industrial supremacy. Yet Christ knew, and the Christian ought to know, that God alone is the judge of real success in life.

Another idol of today is Money-Love. Sometimes it is the miser's greed of mere accumulation. Sometimes it is desire of power, into terms of which wealth was never more easily translated than it is today. Sometimes it is the enjoyment of the game in which the various forms of property are counters. Money is power, but it is temptation also. Our Lord's picture of the covetous man, at evening planning new investments and in the morning having only the promise of a grave, is turned to universal meaning by his words, "So is he that layeth up treasure for himself and is not rich toward God."

We have refined the image of Pleasure—that other ancient god—until we have made his worship nearly as exquisite as the Romans did in the time of their decadence. Men are as eager for delights in our rich cities as the lords of Samaria were when the herdsman Amos warned them of their doom. But pleasure is a youthful god and only lingers at the side of youth. If the heart of a nation or a man is wholly given to pleasure theirs is a waning life, and all experience confirms

the word of the apostle, "She that liveth in pleasure is dead while she liveth."

These ambitions, loves of gain and of enjoyment are idols when they take the foremost place or are regarded as ends in themselves. The test is the consistent aim, the instinctive turning of the heart. Do we estimate men by the outward glitter of success before we think of them as brothers in the life with God? Are power and wealth considered opportunities of self-assertion? Is pleasure the chief offering of each new day? Then these are idols and their service will be sure to end in an eternal poverty of soul. But if we seek God's kingdom first and take all gifts with thankful hearts for use in social service in his name, the end of our good stewardship will be his word of recognition of our overcoming and his appointment to a larger work for him.

### In Brief

Here come the first D. D.'s of the season and in the course of the month all the waiting Abou Ben Adhem's over the country who are asking beneath their breath, "Is my name one?" will get their answer.

Denver looms large in the eyes of Sunday school workers, some of whom have already started for the triennial convention which opens a fortnight hence. Particulars as to different trips appear on an advertising page.

Announcements in English papers of ministers going on their summer vacations are often followed by the statement, "No letters will be forwarded." The correspondence of clergymen over sea must be more burdensome than it is with us.

*The Standard* calls attention to the fact that the most successful and profitable year in the history of the Baptist denominational societies has been coincident with the most widespread discussion of their affairs and their inter-relations. It is not strange. Lack of interest in the method of doing good goes with lack of interest in the good itself, and interest in one provokes loyalty to the other.

The death of Rev. Father Frisby, rector of the Church of the Advent, takes from the ranks of Boston's preachers a bold, able expositor of the gospel as he conceived it, and the ablest leader of the ritualistic party in the Protestant Episcopal Church in the diocese of Massachusetts. He at times felt called upon to protest against the Broad Church tendencies of the diocese but always did it in a seemly way.

Felix Adler and Jacob Riis are urging that the public school buildings of New York city be utilized on Sunday in ways which will appeal to the youth of the city and keep them from off the streets. The day is not far distant when on both Sundays and week days the church and school edifices of our cities will be utilized more effectively than they now are. They represent capital that should draw interest steadily, not intermittently.

We regret to learn that Rev. Dr. R. R. Meredith, because of failing health, has resigned the pastorate of Tompkins Avenue Church, Brooklyn, N. Y., to take effect Sept. 1. He is now at Clifton Springs, N. Y. This step, we fear, indicates that he does not expect to be able to resume the duties of a parish. The sympathy of many friends will go out to him and Mrs. Meredith in this severe trial.

The President is downright always when he thinks it right to speak his mind. The South

Dakota Congressional delegation recently signed a petition for the pardon of a man sentenced to prison for sending obscene literature through the mails, and on it the President made this indorsement: "Denied. In my judgment those sending this petition, at least the judge and district attorney, should be notified that I sincerely regret that it is not within my power to increase the sentence of this scoundrel."

Prof. E. I. Bosworth's expositions of the Sunday school lessons have been greatly enjoyed by our readers, and have brought hearty expressions of appreciation. Owing to the pressure of his duties in Oberlin at commencement time, made more onerous and sad by the death of President Barrows, Professor Bosworth has asked to be released from writing on the temperance lesson and the review. With the beginning of next month, Dr. Dunning will commence a series of lessons in Nation Building, an exposition of the Old Testament lessons for the remainder of the year.

After fourteen years' service, Pres. Francis L. Patton of Princeton University has resigned and nominated as his successor Prof. Woodrow Wilson, professor of jurisprudence and politics, a nomination ratified unanimously by the trustees and enthusiastically indorsed by the undergraduates and by alumni who have studied under Professor Wilson. As the first layman to preside over Princeton's destinies, Professor Wilson will be distinguished for that if for nothing else; but those who know him as a delightful essayist, reliable and entertaining historian, inspiring teacher and lovable man are confident that under him Princeton will thrive lustily.

Rev. George H. Hepworth, who died in New York June 7, had a remarkable and diversified career. He built up a Unitarian church in Boston with a large congregation, which disbanded a few years ago, after his successor, Dr. M. J. Savage, left it. Dr. Hepworth went to New York in 1870 and was pastor of the Unitarian Church of the Messiah, from which he withdrew after two years, declaring his belief in the divinity of Christ, and organizing the Church of the Disciples, which continued in the Congregational denomination for several years. He has been for nearly twenty years connected with the *New York Herald*, writing brief editorial sermons for its Sunday edition. He made an investigation of the Armenian massacres in Turkey a few years ago, bringing home valuable information. As a preacher and author he exercised a large influence for good. He was sixty-nine years of age.

Children's Day was mostly fair, though, perhaps appropriately, a bit squally in spots. It was very generally celebrated last Sunday, yet we note a growing preference for a later date, when flowers, particularly roses, are more abundant. Other tendencies are toward confining the children's exercise to the younger grades and, perhaps as a result, holding this service in the daytime, before the little ones are wearied. A favorite order is this: In the morning the church celebration, with sermon to parents and members on what they may do for children, baptism and presentation of Bibles; and in the afternoon, in some cases at the vesper hour, the children's concert. In some graded schools, examinations, promotions, diplomas and, in one case, a Commencement address were features of this service. Berkeley Temple, Boston, gave a practical turn to the evening hour by stereopticon views of child life at the North End, further illustrated by the real children transplanted thence into the Mt. Hope Home.

The praise of a fool is incense to the wisest of us.—*Disraeli*.

## Side Lights on the New Presbyterian Statement of Faith

Comments from Leading Representatives of Denominations Other Than Presbyterian

In view of the fact that it is only once in a number of years that a statement of Christian faith is put forth purporting to represent the views of a large and influential body of Christians, we have solicited the opinions of men who are working in the field of theology, with regard to it. The Christian public generally is interested to know whether the new creed indorsed so heartily by the recent Presbyterian General Assembly, and marking a harmonious adjustment of differences which have vexed the church for many years, is likely to take its place along with important and historic symbols in the church. In the grouping of the opinions which follows will be found representatives of the Baptist, Methodist, Reformed and Congregational Churches.

### Not Calvinistic at All

The new Presbyterian Statement of Faith is, indeed, a notable movement big with happy consequences for the whole Church of Christ. It not only represents the belief of the great majority of evangelical Christians in this country, but it offers a platform upon which they can all stand. And I, for one, would like to see some means devised by which they might say so unitedly. In reply to your question, "Is it much less Calvinistic than the Westminster Confession?" I am compelled to say it is, in my judgment, not Calvinistic at all. To use Newman's celebrated adjective, it is not even "passive" of a Calvinistic interpretation. But honest Calvinists can take refuge in the Westminster symbol; that is the advantage of retaining the latter. The New Statement, will certainly rank with the Congregational Creed of 1883 and the Free Church Catechism issued in England last year, or with the Burial Hill Declaration of 1865. The glory of these is that they were earlier; but it is also a glory to have been cautious and patient. American Presbyterianism has been the stronghold of conservative Protestant theology. It is, moreover, solidly organized—a numerous, powerful, intelligent Christian commonwealth. Hence any statement of doctrine accepted for its members is sure to contain no concession not necessary for the relief of truly Christian consciences; but it is a glad hour that brings from this great conservative communion "a form of sound words" to which we can all say both amen and hallelujah!

The admirable literary form of the statement seems to have been determined by its spirit, which in its loving comprehensiveness is the very spirit of Christ. Apart from the articles on the Eternal Purpose, the Grace of God and Election, the most striking feature of the movement is Article II., Of Revelation.

Evanston, Ill. CHARLES J. LITTLE.

### To Be Welcomed by the Whole Church of God

On the whole, the Brief Statement of the Reformed Faith seems to me to be a good and fairly representative statement of what the majority of evangelical Christians in this country today believe. There are individual propositions to which one might take exception, and emphases which one might like to change; but the statement, with whatever minor drawbacks, is to be counted a great gain for the entire Presbyterian communion. The difference in general tone and emphasis from the Westminster Confession is unmistakable; and in this sense, certainly, it is decidedly less Calvinistic and at the same time less objectionable. It seems

to me well to deserve a place beside any of the later statements of Christian faith; though it does not escape, as others do not, some trying ambiguities of statement, made necessary by the fact that it is felt that an expression must be reached that can be taken as representing equally well quite different points of view. This is seen, for example, in the articles on Revelation, Sin, Christ, and Faith and Repentance. It is the decided difference in tone in the new statement that most impresses me and in which I most rejoice. It is a far better expression, I cannot doubt, of the Christian spirit than the old Confession. The whole Church of God may well rejoice in the progress of which it is a witness.

HENRY CHURCHILL KING.  
Oberlin College.

### Represents a Consensus of Christian Opinion

I have not been able to give the new statement a minute consideration, so that what I have to say is the index of general impressions gained from two careful but not thoroughly critical readings. With this explanation I offer the following replies to your questions.

1. The new Presbyterian statement strikes me as expressing with remarkable clearness and conciseness the view of Christianity which I suppose to be held by the majority of thoughtful Christians today in all evangelical denominations. During a careful comparison of it with the Congregational Creed of 1883 I have been impressed with virtual identity of thought under complete difference of phraseology.

2. There seems to have been no surrender of essential Calvinism in the new statement, but there is a careful guarding against some extreme corollaries which adherents and opponents of Calvinism have often drawn from the fundamental propositions of that theological system; there is moreover a comfortable and truly Biblical emphasis on the love of God, giving that the place of pre-eminence in the thought of God in this statement, which softens and to some extent offsets the older Calvinistic stress on the divine sovereignty.

3. The fact that the statement was not drawn up as a substitute for the Confession of Faith, but as a simple statement for general use in the church appears throughout, and makes it difficult to compare it with so-called historic symbols.

At every turn the religious and liturgical interest takes precedence over the formal and theological. In this respect it is purposely or unintentionally a significant recognition of the supreme importance of the Christian life, and of the demand that

formal theology show its validity by its responsiveness to that life, as well as by its ministry thereto.

4. This devotional element has impressed me more than any other feature of the statement. The harmonious outcome of the deliberations of men of widely divergent views is itself evidence that with them interest in the religious life was stronger than intellectual theories held with intense earnestness of conviction. This cheers with the hope that the time is approaching when we shall be able to leave off the effort to reconcile modern religious thought with the formulas and intellectual conceptions of the fathers of the sixteenth or any other century, and when we shall turn to the analogies of life for the terms in which we shall express our thought about "the eternal life which was with the Father and was manifested unto us" through men of many types of intellectual conception, but one in their devotion to Jesus Christ, in whom they found God manifest in the flesh.

Rochester, N. Y. RUSH RHEES.  
(President of the University of Rochester.)

### A Relief for Sensitive Consciences

This new Brief Statement of the Reformed Faith—in my judgment—is a long step forward on the part of the Presbyterian Church. It takes the offense out of the unbalanced Calvinism of the Westminster Confession, while it does not give away the great truths which belong to the sovereignty of God. I do not see why it may not be accepted by the great majority of evangelical Christians who receive a modified and reasonable Calvinism, and that without the unwholesome mental reservations which went with the acceptance of the Westminster Confession and which made for Jesuitry and insincerity. "For substance of doctrine" too often was a subterfuge for practical denial. Interpreted, it meant, "I do not believe what I accept." All this is eliminated, which will relieve hosts of consciences that are sensitive to mental honesty.

While, however, there remain statements for a good deal of private interpretation, the almost necessary and abhorrent inferences and suggestions of the Westminster Confession are graciously avoided. Indeed, I do not see why our Methodist brethren could not accept this new statement "for substance of doctrine." Doubtless this revision will do for the Presbyterian body what the restatement of creed by the Commission of 1883 did for our Congregational churches. It will clear the air of the miasms of the past, or it brings belief and the statements of belief more nearly in accord. In its catholic tone



and felicitous expression it is in marked contrast to the cast-iron hardness and repellent lack of human feeling which characterizes the Confession. Probably no statements have yet arrived to remain permanently, and none ever may; but this new endeavor shows that the churches are neither standing still nor receding.

New York. A. F. BEARD.  
(Member of the Congregational Creed Commission of 1883.)

### Not a Finality

The statement is apparently a compromise, and a compromise is of necessity unsatisfactory; that is not our affair. The statement seems to me an attempt to state new views in old phrases and not to do this with sufficient precision. There is need at every point of interpretation, which means varying opinions and frequent discussions. To avoid this, much more exactness would be required. The trouble over the Andover Creed will be renewed, I fear, in the variance of interpretation. It would require a much larger and more precise use of words to prevent this. The Congregational method escapes from this by making its statements so very general as to invite differences of opinion on matters in detail. This seems safer, and is perhaps all which will be found practicable at present. I think that most evangelical churches and ministers—not all—would agree to this statement with large liberty of explanation. It does not seem designed to supplant the Westminster Confession, but is likely to do so. This is a praiseworthy attempt to do a very difficult thing, and I doubt if it is final. ALEXANDER MCKENZIE.

(Member of the 1883 Commission.)

Cambridge, Mass.

### Too Evidently a Revision

The Presbyterians are to be congratulated on their success in being able to agree upon a statement of belief so far up towards the line of the best modern thinking. On most of the points which have embarrassed them in late years, the new creed is clear and satisfactory. Considering the wide extremes of opinion it speaks well for the spirit of the church that they can unite in so good a statement. All must be delighted with its clear and simple style, its catholic spirit and its elevated and hopeful tone. Some of its articles are admirably expressed. Its articles on God, on Creation and on The Final Triumph of the Kingdom could hardly be improved.

The weak point of the statement is that it does not sufficiently clear itself of the old standard. It is too evidently a revision. The Westminster Confession is not easily revised. It is a marvelous piece of work. In thought and structure and style it is unique and consistent. It expresses the conceptions of the men who framed it with marvelous exactness. But the Christian world has outgrown many of the conceptions of that day. We conceive the gospel in a more just and gentle way. We cannot clothe our gentler conceptions in the harsher speech of that earlier time. The new creed retains many conceptions and expressions which no man would now use in his own presentation of the gospel. The article on Decrees and that on Election are not much

of an improvement on the older statement. Choosing a multitude to be saved "in his own good pleasure," and saving men "when, and where, and how he pleases," do not express our best conception of the purposes of God. We conceive of God as holding himself to the same principles of justice and the highest good to which he holds us.

The new creed will serve a good purpose, and is a great advance on the older formula. It will hardly mark an epoch, however, in creed making, and will hardly take its place with the great historic creeds. In the method of its making, and in the originality of its style and structure, nothing in modern times surpasses our own Burial Hill Confession, and nothing better expresses the average faith of the churches today than the Creed of 1883.

Lawrence, Kan. RICHARD CORDLEY.  
(Member of the 1883 Commission.)

### A Great Gain for Theological Liberty

The new Statement of the Reformed Faith is a marked improvement on the Westminster Confession, and will, I believe, bring great relief to many minds and consciences. It appears to me certain to become, if adopted, the working creed of the Presbyterian Church. For, if it is accepted by the church, it will be an authorized interpretation of the Confession, and the interpretation of a church's creed is the creed. Church officers who profess and explain their acceptance of the Confession in terms of or by appeal to the Statement will be within the bounds of legitimate liberty.

The Statement is less strongly and less consistently Calvinistic than the Confession and Catechisms. It is in general accord, in this respect, with the modified or New School Calvinism which has long been current in New England theology. If the church adopts this Statement it will mean the official retirement of the historic Old School theology.

The Statement is, in the nature of the case, a compromise; but it represents great gains for theological liberty. Its adoption would mark an epoch in the history of American Presbyterianism.

Prof. GEORGE B. STEVENS.  
New Haven, Ct.

### Of Value to Allied Presbyterian Bodies

The Statement is fairly to be considered a "real forward step in modern formulation of Christian truth" in that it not only represents present Presbyterian views of truth more acceptably than any preceding form, but presents Scripture doctrine in a way not without value to all allied churches, even those whose reformation symbols have seemed less to need such modern explanation. It can scarcely be considered in any substantial sense "less Calvinistic than the Westminster," though in incidentals and in a certain pleasing sense it might be called a developed or modified Calvinism. The general and probably continuing adverse-ness to any lengthy confession or creed argues against this ever obtaining the honored place which other symbols historically have secured; older symbols or newer ones may have enduring place

when this has only served its day and generation, its present constituency. Yet it does now seem destined to large honor and long usefulness, and if it should become a place of union for some distinct branches of the Reformed Church holding the Presbyterian system its historic rank would be conspicuously established.

W. H. S. DEMAREST.

Seminary of Reformed Church, New Brunswick, N. J.

### Muskegon's Hospital Intrusted to Congregationalists

The millionaire philanthropist of Muskegon, Mich.—Charles H. Hackley—has just added another princely gift to his numerous public benefactions to that city, and this time has committed the trust to the First Congregational Church, of which Dr. Archibald Hadden is pastor. Mr. Hackley addressed a letter, May 28, to the trustees and members of the church, advising them that he had conveyed two blocks in the city to Rev. Archibald Hadden and Mr. F. A. Nims for the purpose of founding "Meroy Hospital," to be erected, carried on, and managed by the First Congregational Church and its successors, and requesting the appointment of nine trustees, including Dr. Hadden and Mr. Nims, to incorporate. He further indicated his purpose to provide the corporation with means so to equip such hospital that it will be adequate for the city's needs for many years. He desires that it shall be established and administered upon the broadest and most liberal lines of usefulness and that it be not only for the care of the sick and injured, but for the thorough training of nurses as well.

The church has elected nine trustees and the corporation has been effected. Mr. Hackley contemplates providing at least \$75,000 for the building and its equipment, aside from the cost of the site, besides a liberal endowment, though he wishes its support to rest as largely as practicable upon public beneficence. The enterprise is in no sense denominational, but it is placed in the care of the Congregational church in the interest of security and permanence.

Mr. Hackley's gifts to Muskegon have exceeded a million dollars. He first gave the soldiers' monument and public park, then a magnificent public library; next an extensive Manual Training School; then monumental statues—the last of which, the McKinley monument, was unveiled on Decoration Day. At the time of his gift of the hospital, he endowed the Home for the Friendless with \$25,000. First Church is assured of the hearty co-operation of Muskegon citizens in its assumption of this important responsibility.

J. P. S.

### President Roosevelt's Valuation of the Sunday School

President Roosevelt sent the following message to the Sunday school children of Brooklyn who paraded in Prospect Park last Saturday:

I am glad to have a chance to express to the children of the Sunday School Union how glad I am to know that they are fitting themselves to become in the future Christian citizens of this great republic.

Sturdy, self-respecting morality, a readiness to do the rough work of the world without flinching, and at the same time an instant response to every call on the spirit of brotherly love and neighborly kindness—these qualities must rest at the foundation of good citizenship here in this republic if it is to achieve the greatness we hope for it among the nations of mankind.

Therefore I send greetings to the children, and I send greetings especially to those who are training them in these difficult duties.

## On the Uplands

By Rebecca Harding Davis

Here is a little story which never before has been told in print, but which is surely as well worth the telling as the histories of wars and crimes and sharp tricks in the money market with which our papers and minds are filled nowadays.

A certain shrewd Hebrew merchant, whom we shall call Lejee, built, a few years ago, a huge department store in one of our large cities. It was planned to occupy a whole block. But the corner lot, forty feet square, was owned by an old German watchmaker named Weber, who refused to sell it.

"No, I will not give up my house," he said. "I bought it when property here was cheap, and I have lived and worked here for fifty-two years. I will not sell it."

"But," Lejee patiently reasoned, "you virtually gave up business years ago. You make or sell no watches now. Your sons have other pursuits. You don't live in the house, only sit in this office all day long, looking out of the window."

The office was a small corner room in the second story, with an open fireplace around which were set some old Dutch tiles. A battered walnut desk was fitted into the wall, and before it stood an old chair with a sheepskin cover.

The old man's face grew red. "You are right," he said. "I don't work here. I have enough to live on without work. But I am an old man, and want to live in this room. It is home to me. When my wife and I first came here we were poor. I worked in the shop below, but we lived here. Greta fried the cakes and wurst over that fire; the cradle stood in that corner. Little Jan was born here; his coffin was carried out of that door. Greta is dead for many a long year. But when I sit here and look out of the window, I think she is with me. For thirty years she and I looked out of that window and talked of the changes in the street below."

Lejee was silenced for the time, but began his arguments again the next day, doubling his offer.

"The lot is worth that to me," he said, "as I own the block, but to nobody else. You are throwing away a large sum which would be a great help to your sons that you may indulge a bit of sentiment. Have you the right to do that?"

Weber was hard pushed. His boys were struggling on with small means; this money would set them on their feet, would enable them to marry. What right had he to spoil their lives that he might sit and dream of old times? The next day he gave his consent and the sale was made.

The old man lived in the suburbs; he never came to that part of the town while the building was in progress. When it was finished and the huge department store was thrown open to the public, Lejee one day asked him to come in. He led him through the great crowded salesrooms, piled one on top of another for nine stories, and then drew him into a narrow passage and flung open a door.

"There is your little office, just as you left it," he said. "We have built around it, and beside it, and over it, but not a brick in it has been touched. There is your fire with the old tiles and your desk, and your chair was brought back today. It is your office, Mr. Weber, and if you will sit here as long as you live and think of them that are gone, and watch the changes in the street below, I shall feel there is a blessing on the big house, because I have a friend in it."

The little story, which is true, except in names, reminds me of some of the whimsical doings of the late George W. Childs of Philadelphia, who put so much humor and keen perception of character into his kindness as to make of charity a fine art.

For example, a pretty, hard working young art student won a prize at the academy which entitled her to a year's study in Paris. Mr. Childs sent for her and eyed her critically. "Been inquiring about you, Miss Blank. Only child of your mother and she a widow. Have just sent her a check which will give her a year in Paris, too. Too many pretty art students over there already trotting up and down the Latin quarter alone. Mother goes with you. That's all. Good-day."

He had an innumerable acquaintance among poor ministers and clerks and young girls of good birth but with no money—the people who can just pay their way, but to whom the extra dollar is a luxury. He took a keen delight in startling them with undreamed of comforts and pleasures known only to the rich. The half-starved clergyman had his three months in Europe, the clerk received a paid-up life insurance for his children, the penniless bride was made happier for life by a pretty trousseau, a good stock of napery and silver to carry into her new home.

The poet, Walt Whitman, was for years one of his constant bedesmen. The story has been told before of how he offered Whitman a regular salary one fall if he would ride on all the horse-cars in the city, find out how many of the drivers had overcoats for the winter and report to him, so that he might provide for the needy.

Whitman was once asked if this story were true.

"Yes," he said, "I did not refuse the job. It wasn't hard work. He paid me a good salary, and then I had the satisfaction of knowing that I was helping Childs out of his difficulties."

Another story has never before been told. A friend, who one day found Mr. Childs signing a check for the idle poet, remonstrated with him on giving to him so liberally.

"He does not need it," he insisted. He has \$12,000 hoarded away to erect a monument to his own memory when he is gone."

Mr. Childs hesitated. "O, well, now!" he said, signing the check, "you can't

refuse a man any fun he can get out of thinking of his own tombstone!"

Contemporary with Mr. Childs in Philadelphia was a mysterious individual, who, wrapped in a cloak and wearing a gray slouch hat, had a habit of ringing at the doors of certain hospitals and orphan asylums at night-fall and leaving a yellow envelope for the treasurer thereof. The envelope invariably contained \$5,000, no more and no less, and the only words upon it were "From Zack." There was at the time in the city a millionaire of whose miserly habits innumerable tales were told—of how he walked miles to save five cents car fare, of how he bought two chops for dinner and carried away one to eat cold for breakfast. When he died, endowing a great school for poor boys, it was discovered that he and Zack were one. It was the thought of the rescued orphans and poor babies in their hospital beds that had warmed his cold chop for him and eased his long walks.

We are all so apt to plan big generous deeds for ourselves! We know that when the chance for some such great act comes it will be we who will do it, and not that dull Joe or unconverted Ben at work here beside us! They are fit only to make money, while we—

There is no more common or wholesome lesson than to find these very Joes and Bens, like the miser with his chop, pushing on ahead of us on the uplands, to which we were climbing with such difficulty. The very man or class that we despise has done the great act while we were idle.

There is, for example, a certain American corporation which deals with millions as ordinary men do with pennies. It is now in the forefront of the battle between capital and labor, and is accused of every crime against honesty and justice. It is such an impersonal, intangible mighty power among us that many Christian good folk feel that they are at liberty to hate and denounce it.

Now, among its other possessions, this corporation owns certain ships, and it happened not long ago to meet the stewardess of one of them. She was a middle-aged Scotchwoman, and during the long voyage, her heart being opened, she told me her story. How her man, Andrew, had worked his way up to be head steward of this ship. No man ever was so good to look at as Andrew, she said, proudly, in spite of his red hair and freckles. A member of the kirk, too, at Glasgow, and faithful, but always ready with his joke and laugh for you. She and the four children lived in a little house in Jersey City. Andrew was not strong in the chest. One winter he had a bad cough, and when the ship was in dock every fourth week and he came home at nights, she tried to cure him. But one voyage there was a storm that lasted for three days. Some of the crew were ill and off duty, and Andrew tried to fill their places, working on deck in the storm all through one night. When he came



back he had fever and a racking cough. They sent him to her, told her to put him to bed, and called in one of the best doctors in New York.

"They?" I asked.

"The corporation—the company. The president himself brought the doctor to him. I heard him say: 'Do your best for him. He is a friend of mine.'"

"He did his best. So did they. There was no comfort or luxury that they did not send him. But he grew worse. Then they brought a great specialist in lung diseases. He said it was consumption. The only chance for Andrew was for him to go at once to the high lands of Colorado and to live there a year. I said to him, 'You cannot go a mile.' We had no money. We had saved nothing. The

children had come so fast. But they sent him and me and the children with him to Colorado. They kept us there in comfort for a year. But it was of no use." She stopped and went to the window, turning her back to me for some time. When she came back she said: "He had no trouble on his mind when he went away. They told him, 'We will take care of Mary and the children.' They have done it. They made a little home for us and brought out my sister Jean to take care of it. Then they gave me the place of chief stewardess on this boat. I earn a great deal of money, what with salary and tips. That was twenty years ago, but they never have lost sight of us. They never lose sight of any man who works faithfully for them. My children

were well schooled. The oldest girl had a great gift for music, and they gave her four years' training of the best. She teaches now. George, the oldest boy, was put into their offices as soon as he was ready for work and is making his way up. They've tried in all these years to take Andrew's place to his wife and children, and to do for us what he would have liked to do."

"And they," I said, after a silence, "are the corporation?"

"Yes. The company, God bless them!"

If I should tell you who the company are, you would think that of all the strange, unexpected folk whom you have met on the uplands of life doing God's work they are the most strange and unexpected.

## John Henry Barrows

Affectionate Tributes to the Man and Leader Now So Widely Mourned

*I desire that the last words which I speak to this parliament shall be the name of him to whom I owe life and truth and hope and all things; who reconciles all contradictions, pacifies all antagonisms, and who from the throne of his heavenly kingdom directs the serene and unwearied omnipotence of redeeming love—Jesus Christ, the Saviour of the world.—DR. BARROWS'S FAREWELL WORDS TO THE ATTENDANTS UPON THE PARLIAMENT OF RELIGIONS IN 1893.*

### The Man We All Loved

BY REV. F. A. NOBLE, D. D.

The announcement of the death of Dr. Barrows fell on me like a sharp and cruel blow. It threw a cloud dark and chilling over the landscape which up to that moment had been smiling with beauty, and put a note of unutterable sadness into all the sweet June singing. It was only through sobs which but half expressed the heartache that it was possible to say, "Thy will be done."

The tap-root of whatever was most characteristic in Dr. Barrows was love. He had other rare qualities, but this was central and controlling. He was loving. He was lovable. All about him he made an atmosphere of love; and it was easier for everybody else to be good-natured and considerate when he was present. Edward Everett Hale, at the great reception which was tendered him, said that he had never had but one enemy in his life, and who he was he had long since forgotten. One runs little risk in taking it for granted that Dr. Barrows's record in this particular would be one better than that of Dr. Hale's. In his home circle, in his church, in committees, among his associates in every relation of life, in his dealings with the poor and afflicted, with the tempted and struggling, Dr. Barrows was habitually tender and affectionate. Apparently it was as natural for him to love as it is for a living fountain to give out waters.

In his sympathies and appreciations Dr. Barrows was one of the most genuinely catholic men whom it has ever been my fortune to know. There are two reasons for this. One is the great love just mentioned with which his heart was always kept warm; and the other is the quick eye he had to see the good in all who have any good in them. But his broad catholicity was not at the expense of his own loyalty to truth. He held fast to all the essentials and fundamentals of the evangelical faith, and never anywhere when occasion called for it did he hesi-

tate to state his views and stand by his convictions. In doing so, however, he gave no offense; and he took no offense when others, with equal frankness and manliness, advanced opinions and maintained positions quite the opposite of his. He knew nothing of the narrow partisan rancor which leads some men to yield to bitter feelings and break off personal intercourse with those whose ideas and methods they cannot wholly accept. With a sincerity beyond question he was equally at home with Joseph Cook and Lyman Abbott; and he could work on terms of heartiest fellowship in all that concerns the common life of mankind with Bishop Feehan and Jenkyn Lloyd Jones.

It was this breadth of catholicity—this capacity to co-operate with men of all shades of religious opinion, which gave to Dr. Barrows his unique fitness to be at the head of the Parliament of Religions and formulate its scheme and guide its deliberations. On the committee with him in his counsels, and close to him from the inception to the end of that great world including conference, the conviction was early forced upon me that he was the one man, counted orthodox, in all the world to undertake and successfully carry through that delicate and immensely difficult undertaking. Views will continue to differ, no doubt, concerning the propriety and value of that parliament; but there can be no difference of opinion as to the incomparable tact and patience and the matchless zeal and ability with which it was handled by Dr. Barrows. Nothing braver, nothing exhibiting a higher order of executive capacity, was done at the World's Fair in Chicago. Had his precious life been spared for ten years more of labor Oberlin would have seen marvelous things brought to pass. How hard to think it is not to be!

In his whole being Dr. Barrows was consecrated to Christ and the high business of his kingdom. He had exceptional gifts of mind; he had splendidly trained faculties; he had a large wealth of sym-

pathy; he was master of a wide range of facts; and he was capable of an immense amount of enthusiasm; but it was all laid at the feet of the Master and used in his service. He had eminent fitness both for the pulpit and the platform; still, whether he was preaching or lecturing, it was all for Christ. He was intensely patriotic, but his conception of patriotism was of the kind that can be realized only by carrying everywhere, east, west, north and south, a knowledge of Christ, and informing all our lives and institutions and policies with principles of a divine righteousness.

The last time I saw him was on Thanksgiving Day in Boston. We went to church together at the Old South and heard Dr. Rowley of the Baptist Church preach a very able sermon. He lingered a little to express to the minister his appreciation of the discourse, and then for a while we talked with Dr. Gordon of some of the old worthies of the church whose tablets are on the walls of the sacred building. Walking home across the Common we talked of Samuel Adams and Wendell Phillips and Charles Sumner and Motley, and of the times when the dreams of these elect souls shall be made good in our Republic, and when the freedom which we enjoy shall be the birthright and heritage of all men everywhere. Alas, that I am to see his face and hear his voice no more on the earth; for had he been of my own kith and kin I could hardly have loved him more. He was a choice soul, and his work is not yet done.

### His Hold upon Oberlin Students

REV. WILL H. SPENCE, CAMBRIDGE, MASS.

It was my good fortune to be a member of the first theological class to graduate under his presidency, and his loss comes home as a personal bereavement. We of "90 O. T. S." were with him only the first six months of his administration, but the time was not too short to learn to love him. His scholarship and rare

gifts as a preacher and orator, his aggressive executive ability, his quick and sympathetic entrance into the heart of Oberlin's life, won our admiration; but his cheery good nature and his warm-hearted personal interest in us won our affection.

We found him the most democratic of men. No icy reserve, no austere consciousness of new authority, stood as a barrier between us and him. On one occasion, at the first senior theologian reception, he astonished one of us by saying, "I have to deliver an address before a state association on 'Theological Education'; what points would you make?" Spoken without the least trace of a patronizing tone, such words from the president of such an institution to a humble student were a surprise.

As we came to know him we recognized the incident as characteristic of the simple-mindedness of the man. The senior returning on Monday from his Sabbath labor frequently found him on the train and, either sharing his seat or leaning across the aisle, was soon engaged in a heart to heart talk with him. He quickly learned our plans and hopes and entered into them with zest and sympathy. I hold among my treasures two letters from him, written some months after graduation. They are very brief and simple, but they breathe the kindest spirit of interest and helpfulness, and reveal the fact that no Oberlin man who went out from under his care was to lack a friend in him. We shall never forget him nor fall of gratitude to God for the touch of his personality upon us.

### As We Knew Him in Oberlin

BY PROF. EDWARD I. BOSWORTH

One finds himself thinking of the personality of Dr. Barrows as apart from, and superior to, any of the great enterprises with which he was from time to time connected. His was a personality peculiarly appreciative and illustrative of the strength and beauty of life. To one familiar with his form and face, his spirit would be symbolized by a strong figure, standing ever in the lookout of a great ship voyaging across broad seas to discover truth and beauty. His rugged strength of form, voice and thought, combined with a certain masculine elegance, made him attractive to strong men. They came to hear him preach, recognizing in him a broad interest in all phases of life that lifted him far above any mere professional presentation of his message. His wide outlook upon life was always that of a sane optimism, grounded in deep religious convictions. It was because he was so sure of God that he confidently expected to discover the truth and beauty he voyaged to seek, and that he had only words of good cheer for his fellow-voyagers.

His personal attractiveness and optimistic breadth of interest were combined with what was after all his supreme characteristic—a simple kindness of heart and generous appreciation of his associates, which spoke no word of unnecessary criticism or resentment. This made him a great unifier. Through the Parliament of Religion and through his connection with the Society of Christian Endeavor, he did much to make all sec-

tions of the Christian Church feel a sense of unity. In Oberlin, as elsewhere, he was gathering together about himself and his work all the different elements of the community. During his last illness, business men, workmen, students and teachers alike crowded about the chapel door late in the evening of each day to hear the last bulletin from his bedside, and he has left them all unitedly devoted as never before in recent decades to the interests of the college.

He loved learning, and his interest in education was always characteristic. His father was a college professor and, after graduating from college, he was himself for a time superintendent of instruction in one of the counties of Kansas. Few busy ministers in middle life are able to settle down to hard work in a German university as he did for his India lectureship. It was not strange, therefore, that he should finally become a college president. It was an evidence of true insight that he who had lived so long in the stir of the great city, and had stood with distinction at so many points of conspicuous and strategic importance in the world's life, should regard the quiet college town as a power center where spiritual forces are silently generated, and from which streams of strong young life flow steadily out into the activities of the world. He regarded his college presidency as the climax of his career. For three years he brought Oberlin to the doors of all of her alumni, East and West, and to the attention of many who respected him, but who had not previously been connected with the interests of the college. It was largely because of the confidence and enthusiasm aroused by him that the Oberlin friends and alumni rallied so generously to complete the half million of endowment begun by Mr. Rockefeller's gift. During the last days, when he faced the almost certain prospect of death, he was steadily planning for the college.

But he was greater than anything he did. The fact that one who had been so short a time connected with the college, and so much of the time necessarily absent representing it abroad, should have won such tender personal affection as was manifested during his last days is explained only by the unusual force, abounding good cheer and unfailing good will of the man himself. His body lies in quiet Westwood, near the graves of President Finney and President Fairchild. He was as unlike either of them as they were unlike each other, and Oberlin holds fast the memory and abiding influence of them all as a part of the invisible endowment that constitutes her riches.

Oberlin, O., June 6.

### Dr. Barrows's Life Story

President Barrows was born July 11, 1847. His parents were Oberlin graduates and extreme abolitionists. This led to their frequent separation from the churches the elder Barrows served as pastor. They finally settled in Medina, Mich., and here John Henry was born. In his boyhood they removed to Olivet, where his father long occupied the chair of natural science. John and his brother, the late Dr. Walter M. Barrows, were graduated from Olivet in the class of 1867. The following year they entered Yale Divinity School.

In 1869 John went to Union Seminary for a year. He was privileged to sit under the preaching of Henry Ward Beecher. In 1871-72 he was superintendent of public instruction in Osage County, Kan. The next year he preached in Springfield, Ill. In 1873-74 he traveled in Europe, Egypt and Palestine. Returning to America he finished his seminary course at Andover in 1875.

For five years he was pastor of Elliot Church, Lawrence, Mass. One year was spent with Maverick Church, East Boston. In 1881 he entered on his third and last pastorate, that of the First Presbyterian Church, Chicago.

His reputation became international through his conduct of the World's Parliament of Religions at the Columbian Exposition of 1893.

In 1896 Dr. Barrows resigned his pastorate and sailed for the East. After study at the University of Göttingen he went on to India, where he gave 115 addresses; in Japan and Hawaii on his way home he gave twenty-three. In 1898 he was elected to the presidency of Oberlin.

His administration has been brief but brilliant. Two splendid buildings, the Severance Chemical Laboratory and the Warner Gymnasium for men, have been erected since he came to Oberlin.

President Barrows was stricken with pneumonia, May 24, as he was returning from a trip to the East. During his ten days' illness crowds of students and citizens watched the bulletin boards for the latest tidings of his condition. The evening before he died there was a great mass meeting of students, and a resolution expressing their love and sympathy was adopted and sent to the president. He was conscious when it was read to him and expressed his joy and appreciation.

P. L. C.

### President Barrows's Funeral

Seventy-two young men bore the remains of President Barrows to Second Church, Oberlin, on the morning of June 5.

Prof. H. C. King, dean of the college, spoke of the receipt of hundreds of messages of sympathy and condolence. Dr. H. M. Tenney gave the address, and Dr. L. C. Warner spoke for the trustees of the college.

In the evening at First Church a memorial service was held. Oberlin's famous Musical Union furnished the music. The speakers were Mr. Charles Alling, a member of Chicago's aldermanic council; Prof. G. S. Goodspeed of Chicago University; Rev. James L. Hill of Salem, Mass.; Dr. Judson Smith of the American Board; Mr. H. N. Higginbotham of Chicago, president of the World's Columbian Exposition; and Dr. C. S. Mills of Pilgrim Church, Cleveland.

c.

### Open-air Meetings in Hartford

During the opening days of May some Hartford ministers inaugurated a new feature of gospel wagon work. Meetings were held during the noon hour in the factory district. The music was furnished by students from Hartford Seminary. At nine successive meetings ministers of different denominations spoke with great acceptance on the part of the men, who showed strong appreciation of the interest of the clergy. The talks were brief and straightforward, appealing to manhood, while presenting the gospel of Jesus, the Saviour. The work was in charge of Rev. S. E. MacGeehan, pastor of the Glenwood Congregational Church, located in the factory district.

n.

One of twenty-eight candidates for the degree of Doctor of Philosophy at Columbia University won the degree from that institution this year for a thesis on Sunday School Movements in America. The candidate was Miss M. C. Brown, Vassar, '98.



## The Conversation Corner

**D**EAR CHILDREN: I am in trouble! Your letter drawer has one large package marked *Animals*. As the warm weather comes on, I fancy I can hear them mewling, growling, peeping, whining, to get out—what if they should all jump onto my desk together! I am resolved to release them at once, and let them file before you in this Corner—as many as D. F. can arrange for. For I know that all of you children (and some of the grown-ups) are like that little girl in the "Perry picture;" you are never tired of animals—petting your own or hearing about other children's. Let's begin with cats!



OF THE BONAPARTE FAMILY

*Dear Mr. Martin:* Their mother was Hesse Bonaparte, who was turned out of doors because her mistress went away for the winter. She went to a neighbor's and in the spring had four kittens, two of which are mine. Their colors are yellow and white. The yellow one we named Buff. The men used to feed them at the barn. They would both come up to the dish, and one would cuff the other away till he got all he wanted, then the other could have what was left. So we called that one Cuff. [It is curious—but that is just the way higher animals, like children and men, sometimes do!]

Lyndeborough, N. H.

MARY B.

## CAT WHO WANTED HER PICTURE TAKEN

*Dear Mr. Martin:* I send you a picture of my cat Molly. Mamma saw her sitting on a post and went for her camera. But Molly got down and run around the house. But she came back, sat down on Raymond's sled and seemed to want her picture taken. She can shake hands and play hide and seek. Sydney C.—[O, we heard from Sydney in the "Church of the Holy Bones," in the last corner!]

West Brattleboro, Vt.

MAUD B.

## CAT, DOG AND POLLY-WOG

*Dear Mr. Martin:* I had a cat at Christmas, and Dr. H. of Taunton sent me a dear little Irish terrier. My pollywog is growing fatter all the time, but he has not changed into a frog yet. My fish food looks like a piece of paper. I give a piece about an inch square every morning for the pollywog and the two fish.

Concord, N. H.

MARGARET R.

## 1 CAT, 6 HORSES, AND 2 BROTHERS

*Dear Mr. Martin:* We have a cat named Max, and he has six claws on each front paw. I live on a farm, and we have six horses. I have two brothers, nine years old and three years old. [I prefer the last two animals!]

Westfield, Mass.

LUCRETIA S.

## TWO CATS WITH REMARKABLE NAMES

*Dear Mr. Martin:* Our kitty Teddy ran on the track and the electric car ran over him. I have now the cutest little kitty and his name is Martin. [Thanks—have that cat educated at my expense!]

Marlboro, Mass.

CORABEL R.

## ANOTHER PRESIDENTIAL CAT

... I have kitten named Teddy Roosevelt. He is nine inches tall, and he can jump forty-five inches

straight into the air. If I were as smart as Teddy I could jump twenty feet into the air. How tall am I? [Referred to the class in arithmetic.]

MAINE GIRL.

## CAT AND DOG ARE FRIENDS

*Dear Mr. Martin:* I am just learning to read the Conversation Corner, and I like it very much. We have a large tiger cat which has a maltese kitten. A lady has a cat and dog who are great friends. She looked in at the pantry one day and saw the cat on the shelf eating a biscuit, and the dog on the floor eating one, too. When he had finished it he looked up at the cat and sat on his hind legs and whined. The cat took her paw and knocked another biscuit off the plate on the floor for him. Then she resumed her own eating.

South Dennis, Mass.

MARGARET F.

... I have a question. A good lady in my home, whose father was a New Hampshire congressman, long before you were born [was he then a member of the Continental Congress?—Mr. M.], used to hear the Methodists sing a hymn with this refrain:

When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise,  
Than when we first begun.

Is the whole hymn recoverable?

I. O. R.

When hymns come to the front again, please inquire for the authorship of the one containing "When we've been there ten thousand years." Dr. Quint quoted them in our pulpit very effectively a few years ago, but did not know their source. We all commenced to search, from the pastor emeritus down, but met with no success.

Newton Center.

C.

I remember vividly that one verse as tenderly repeated to me by my mother in boyhood, but I do not associate it with other stanzas; neither do any others whom I have consulted, although all render it at once in the familiar old refrain, once known as "Title Clear." After a long search, however, I have found it in various old collections, in every case in connection with one version of the "Jerusalem hymn," not the one familiar to us, but that of Burdett of 1693, changed somewhat, and closing with these verses:

Jesus, my Lord, to glory's gone,  
Him will I go and see,  
And all my brethren here below  
Will soon come after me.

My friends, I bid you all adieu,  
I leave you in God's care;  
And if I never more see you,  
Go on, I'll meet you there.

When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise,  
Than when we first begun.

The last two stanzas were added to the original, probably in America, the whole being used as a revival and camp-meeting hymn. I trace it back in Earle's Revival Hymns, 1870; the Jubilee Harp, Adventist, 1867; Dadman's Revival Melodies (called by the boys in a certain mission school of that time, the "Revolving Melodeon"), Methodist, and the Sacred Lyre, Baptist, 1858; Reuben Peaselee's Haverhill collection and Joseph Meriam's Camp-meeting Book, 1829. It is also in Joshua Leavitt's Christian Lyre, 1830.

The hymn is first found in Smith and Jones's collection, Boston, 1805, printed "for the use of Christians," meaning the so-called denomination, which had recently started. Elder Elias Smith, one of the compilers, had been a Baptist (minister in Woburn, 1798-1801) and a Universalist before he became one of the founders of this sect in New Hampshire, and afterward embraced the "destruction scheme" (conditional immortality), then renounced it, but still later "investigated anew the Scriptures, and died strong in the belief of Universalism." Matthew Hale Smith, well known to the last generation as a minister of several denominations and a brilliant editorial writer, seems to have inherited his father's ability and mutability!

It is somewhat probable that "Elder Smith" himself composed the stanza in question, from its resemblance to other verses of his collection and his autobiography. But whoever wrote it, the quaint old refrain had a singular power and made a deep impression on many souls, who, like Dr. Furber and Dr. Quint and other correspondents, have passed on to join the "unending song!"

A friend refers to this stanza as sung by "Uncle Tom," in connection with that beginning "The earth shall soon dissolve like snow." But in later editions Mrs. Stowe substituted the more familiar "When I can read my title clear."

*Mr. Martin*

## For the Old Folks

"WHEN WE'VE BEEN THERE 10,000 YEARS"

The article in *The Congregationalist* of May 3, "Jerusalem, my happy home," introduces a question which in different forms has been on the "Old Folks" waiting list for several years. Here are two of the letters:

## The Home and Its Outlook

### The Blessed

Low is the lintel of our dear Lord's door,  
And who would enter in  
Must the new life begin  
With little children, and the crouching poor;  
With mourners, and with meek and lowly  
souls;  
With those who long for good  
As prisoners pine for food,  
Or kneel in dreams where living water rolls.  
Beneath those gates,—too low for human  
pride,—  
The Blessed come and go,  
Each bearing seed to sow  
In God's great gardens, or His meadows wide.  
With gentle Mercy, Peace, and Purity,  
They find their glad employ  
Sowing the seed of Joy,  
Nor know its name, nor what the fruit shall be.  
Sometimes the memory of a long-past day,  
When they had suffered shame  
And death for Christ's dear name,  
Sweeps o'er them like a cloud above their way;  
But on a golden morn there falls a Voice:  
"Come, O ye Blessed, come!  
It is the harvest-home,  
And all the fields are white with Joy. Re-  
joice!"

—Mary A. Lathbury.

### The Slatting Sister

BY HELEN CAMPBELL

"She spends force enough in slatting to run a dynamo, and she doesn't know it."

"In what?"

"Don't you know that good old English word—not slattern, though the two are near akin, but the active verb 'to slat'—to throw things about carelessly, or to handle recklessly? Its synonym over here is often nervous prostration; the two are interchangeable. A Shaker taught me the word."

"I was at the Shakers for a little stay, resting and ciphering out their ways; and as I sat reading one morning, Sister Catherine came in with an expression which was as near to irritation as I had ever seen on her placid face, but smiling as she caught my look. 'It's just a slatting sister that has to be brought to reason and doesn't see the need,' she said, and seeing it was a new word to me she went on: 'We have a slatting brother now and then, but seldom. It is chiefly a woman's way. One of the first things taught here to every new comer is how to open and close a door noiselessly yet quickly. Most people think nothing about it. We have to, for in a community where everybody let the doors fly the noise would be unbearable. But that is the simplest form of slatting.'

"This sister, a new one, couldn't understand what difference it made. She handled everything on the slatting principle, and so had cracked and nicked several dishes, our first experience in that line for over a year. So they told me, and asked me to give her our thought about it. I watched her unnoticed, at first. Her motions were all sharp twitches and jerks. If she handled food or liquid it spilled over, and she set every-

thing down with as much noise as its nature admitted. I have told her it is as bad for her as for us, and she begins to understand, but it is ingrained. She will have a hard fight to come to peaceful methods as she must."

"I knew in that moment that the slatting sister had met her match. When those delicate lips set and said *must*, things moved; yet she had great patience and gentle tact, and both worked here."

"A year later I saw the no longer 'slatting sister.' Her energetic, noisy swiftness had taken on smoothness and silence, and her face looked years younger. Since then I watch even more than before. It is the vice of most Americans, from the conductor and his 'step lively,' slatting us into cars like so many cattle or bags of potatoes, down to the grocer's boy as he flings packages, or the painter who slats his brush and sends paint flying where it does not belong."

"Within the house the maid and the mistress seek, it would seem, to extract the utmost noise from everything they touch. The dishes rattle and clash and come out nicked or cracked; the flatirons sound alarm on the stove lids; the dishpan turns gong as it goes into the sink or hangs up on its nail, and when everything has been made to yield its quota of distraction the mistress sits down gasping, and wonders why she is so tired, and why the children are so noisy and so careless. It is because they have been brought up on the slatting plan, and our innumerable swinging, teetering, uneasy boys and girls are one fruit of the method. Motion can be silent and swift, too. The Greeks knew it; but for us it is left to the Quakers and the Shakers, and alas! they are a diminishing number."

"The wisest forms of what we call 'mental cure,' in their insistence on silence are potent workers against the slatting principle. Sound health, deep breathing, free motion, are hardly less so. In short, a reposeful manner and atmosphere means the balance of all forces, the harmonious working of all powers, and this is the goal to aim at."

### A Family of Kingbirds

BY C. M. CARR

However numerous the kingbirds may be during those early May days when they first arrive here from the South, we can count on only one or two pairs locating near enough to drive off our hawks and keep order in the bird kingdom generally, like the born rulers they are. These build their nests on the tops of trees, often on such exposed twigs that it is a marvel how the young birds can endure the broiling sun of some of our hottest days.

The habit of carrying on their house-keeping affairs so far above us is rather discouraging to close observation. But one pair, departing from the established custom, selected the north side of a small apple tree, building not more than ten feet from the ground. As this tree was only a few rods from our house, the feeding of the four young birds was visible to

any interested observer. After feeding, each parent usually stopped at the tree for a brief survey of its vicinity, when the other would appear, and the first dart away after more insects.

Young birds grow rapidly with such continual feeding, and one Saturday the strongest of these stepped out of the crowded nest and went a little way up the limb. His new dress suit of dark coat and white vest was very becoming, and so he seemed to think as he arranged his plumage to his mind and looked about with a confident air.

One after another they left the nest for some limb of the little tree until it looked as if bearing some strange kind of white fruit; for standing more erect than old birds, the little ones showed their white vests conspicuously. The last one was not out until Monday and seemed in no hurry about it then, appearing to have neither the strength nor the confidence of the earliest.

After this it did not take long for the parents to train their little flock to longer and longer flights, until they went so far from the home tree that we thought we had seen the last of them. But some days later all four were seen the other side of the house, perched in a row on a fence rail, looking as if they had been told to stay there in plain sight until they had finished their supper. Any one who has seen an old robin alight with its mouth full, and give perhaps a half dozen calls before it could discover the stray youngster for whom that morsel was designed, can easily believe that such masterful birds as kingbirds would not only be unwilling to spend much of their time and strength that way, but would also have sufficient wisdom and parental authority to prevent it.

For some days the birds were frequently stationed there, more especially for breakfasts and suppers. Soon one began to make short excursions into the bushes back of him, as if doing a little foraging for himself. Probably this was the ambitious one which was first abroad in the world.

It was more interesting to see what was doubtless the weakest, snuggling up to one of the others. Often, especially if the air was a bit chilly, it would sidle up to another, and the two stand nestling together in loving fashion. This practice was kept up so long as the brood continued about the house, at least two or three weeks after they left the nest. Not once in all this time was the appeal to a stronger mate for comfort and warmth unheeded; nor was any rudeness one toward another seen among the four. Certainly this kingbird family was trained to have princely manners among themselves.

The old Ideal demanded that the woman should keep her house clean because it was best for the family that she loved. The new Ideal demands that she shall also do her part to keep her street clean, or her city clean, or her world clean, because it is best for the great human family, that she must also love.—Margaret Deland.



## For the Children

### The Coronation of Little King Edward

BY ISABEL McDOUGALL

Long ago, before you were born, or your father was born, or even your grandfather—before there was any American nation, or any George Washington, or any Pilgrim Fathers—the city of London was all agog over the coronation of King Edward.

A procession of the gorgeously dressed court with the king at its head was to go on horseback nearly the whole length of London, from the Tower, where the king had spent the night, to Westminster Abbey, where he was to be solemnly crowned. Flags were flying from every steeple and gable. Any one who owned a handsome curtain or rug, or even a piece of bright-colored cloth, hung it out of his windows to trim the house. Merchants had the royal coat of arms painted and gilded to deck their shopfronts. So there were shields and lions and unicorns and flutterings of scarlet or yellow or purple or green, which ever way one looked.

Many strange entertainments were arranged "to please the king's grace" along the line of march—bands of music, pretty children in their prettiest clothes drilled to speak pieces to his Majesty, older folks with long addresses of welcome. At three different corners fountains were spouting red and white wine instead of water. There were mechanical bulls and serpents that threw fireworks out of their jaws. Queer little plays were given in the streets, in which lions and phenixes, sun, moon and stars acted parts.

In one of the thick-walled chambers of the Tower a boy of nine years old was getting ready for his part in the coronation day. He was a delicate little fellow, with small, straight features, hazel eyes and a pink and white complexion. His mother had died when he was a baby. His father, a violent, cruel man, whom he did not love, had been dead about a month. His Uncle Somerset had told him that he must now be king in his father's place. He had two stepsisters, of whom he was very fond, and a kind stepmother, but none of the women of his family were allowed to come to London with him. He was surrounded by grave, middle-aged men, great lords and councillors of state, who treated the orphan boy with cold deference. They instructed him how he must move, and how he must bow, and what he must say to different people, till he felt quite lonely and depressed.

He wore a white velvet doublet or jacket adorned with silver filigree from Venice, in which were set diamonds and rubies and true love knots of pearls. He had a white velvet cap and shoes. Over all he wore a gown of gold and silver cloth, belted in with a white velvet girdle, jeweled and silver-trimmed like the rest of his suit. His beautiful white horse

was caparisoned with crimson satin embroidered with gold and pearls, and on either side of him rode three knights, holding a silken canopy over his head.

The lad had taken little pleasure in his finery till he got out of the dark Tower into the brisk air and saw the gay city and heard the crowds shouting and laughing. Then his spirits rose. There might be some agreeable side to this dreary business of being a king, after all. He wanted to see more, so he cantered ahead of his escort, leaving the knights to hold their canopy over empty air. His uncle signed to them to keep back, and the pretty boy in his rich clothes rode forward alone, with a thunder of cheers to greet him. He heard people say, "'Tis of a truth a comely lad!" He saw them wave their hats, so he took off his

St. George, who killed the dragon, rode forward on a prancing steed, and when an old man with a long, white beard and a gold crown and scepter came to meet him. Some one whispered that this was his ancestor, Edward the Confessor. Both the venerable king and the dragon-slayer lectured him on the duties of kings. So did four pretty children, who represented Nature, Fortune, Grace and Charity. So did two angels in white robes, who brought him a golden crown. So did seven ladies, who impersonated seven sciences. Edward did not know which was which, and he thought they talked too much. He asked his uncle in a whisper if he must listen to all, and when Lord Somerset shook his head Edward spurred his horse past several disconcerted sermonizers.

After this long day of sight-seeing, Edward rested one night in the palace near the abbey. He spells it "Wheatmuster" in the account which he wrote of all these doings; but dear me! how many nine-year-old schoolboys to-day can spell the long name correctly? Next morning the road was spread with blue cloth, and the court marched on foot to the great cathedral. First came the Duke of Somerset, bearing the crown upon a cushion; then other great nobles carrying the scepter, orb and the three swords of state. Edward wanted to know why a king had three swords and why one had no point. They answered that the pointless sword was called Curtana, the sword of mercy, and the other two were the swords of justice, for the temporal and for the spiritual estate. This was hard to understand, especially as he told them he had always been taught "the Bible is the sword of the Spirit." He was not sure what that meant either, but evidently these grown men knew, and their murmurs of approval showed that he had said the right



Holbein's portrait of Edward VI. at Windsor Palace

own cap and nodded and smiled. Then they cheered louder, and when he stopped to look at the fountain spouting wine, a chorus came out and sang:

King Edward!  
King Edward!  
God save King Edward!  
Long to continue  
In grace and vertu!

Edward listened to all the verses, and thanked the singers so prettily that even Uncle Somerset was satisfied. Later he had to thank the mayor and council of London, who met him in their robes of office and presented him with a purse full of gold. Edward had never had so much money before, but then he had never had to listen to so many speeches.

Once a knight in shining armor stepped out and with him a hairy man clad in moss and leaves, with a big club for his weapon. Edward knew they must be Valentine and Orson, for he had read their story, and hoped to hear more of their adventures; but they only recited complimentary verses, which was a sad disappointment. It was the same when

thing without any prompting.

He was dressed today in purple velvet and ermine, with a long train carried by three earls. Barons held the canopy over his head. He would not have dared run from under it now. So, marching slowly, they passed under the vaulted roof of the abbey, and Edward was set on his throne. Although covered with velvet cushions and gold tissue, the throne was really an ancient wooden chair with a stone under the seat. The stone was said to be the very one on which the patriarch Jacob pillowed his head and dreamed of angels. Ages later the stone was brought to Scotland; and when King Edward I. made war with the Scots, he carried off their sacred "Stone of Scone," and every king of England since had sat upon it to be crowned.

Now the boy Edward sat upon it, feeling very small as he looked down into the great church strewn with fresh rushes, hung with tapestry, twinkling with lights and crowded with people who gazed at him. After a while he was put in a

lighter chair, and four gentlemen carried it to the four sides of the church, so that every one might see him. Then the archbishop said something in a loud voice, but all Edward could make out was his own name, "Edward, rightful and undoubted inheritor by the laws of God and man of the crown." And at the end the congregation shouted, "Yea! yea! God save King Edward!"

Edward was tired and glad that some one thought to have him carried about in a chair wherever he ought to go, for he might have forgotten some of the proper ceremonies. When they brought him to the altar he remembered to leave his mantle and money there as an offering. Then they laid him down on a cushion before the altar and the priests chanted solemnly over his frightened little body. It was some comfort to see the kind face of Archbishop Cranmer, whom he had known all his life. So he obeyed when the archbishop made him repeat promises to faithfully administer the laws of England.

Then he was once more set upon the sacred Stone of Seone and the archbishop crowned him three times. First the tarnished, ancient crown of St. Edward was held upon his head a moment, while the trumpets blew a loud, melodious blast. Then the richly jeweled crown worn by his own father, with the great ruby of the Black Prince glowing in front like a coal of fire, was put in its place, and again the trumpets sounded. Finally a small crown made to fit his own boyish head was set upon it and left there.

One by one the gentlemen came and knelt before him, and touched their lips to his left foot, and took his small hand between their large ones and vowed to serve him loyally, and then, rising, kissed his right cheek. No women or children came with them. Edward seemed to have got into another world from the one where he conjugated Latin verbs with his tutor, or played in the sunny garden with little Jane Dormer, or cried when Barnaby Fitzpatrick was flogged, more than the sturdy urchin did himself. This was a grown-up world, of dim churches and gruff, bearded men. And the center of it all was a sleepy little boy who hardly knew what was happening when they led him away to rest before the banquet in the great hall of Westminster.

It was livelier here. The little new king sat on a dais between his Uncle Somerset and Archbishop Cranmer, "and all the lords sat at boards in the hall beneath," as he wrote in his journal. At dessert he had wafers and hippocras, spice and confections and other strange goodies of those times.

And now came what was even better than Valentine or St. George of the Dragon on the street. The King's Champion—his very own Champion, Sir John Dymock—rode fully armed straight into the hall and threw his steel gauntlet clattering down upon the floor and loudly challenged to mortal combat whoever should dare dispute the title of his sovereign. No one took up the challenge.

And in truth no one ever afterward did dispute the title of the boy who was crowned at nine, about three centuries and a half ago, "the most high, most puissant, and most excellent prince and victorious king," Edward VI. of England.

## Closet and Altar

GOD'S REMEMBRANCE

*I am poor and needy, yet the Lord thinketh upon me: Thou art my help and deliverer, make no tarrying, O my God.*

All sorrow can be borne when we feel that God has not forgotten us; we may be calm when all the world forsakes us, if we can feel assured that the great and blessed God thinks on us, and will never cease to remember us.—*Albert Barnes.*

Let us not forsake Him and fear not his forsaking us.—*Teresa.*

Do not worry is a hard word, but it is a plain command. The anxious Christian hurts more than himself; he hurts the faith of those who know him, and the good name of his Lord who has promised to supply all his needs.—*Maltbie D. Babcock.*

Were I as sure of not forgetting God as I am sure that He will not forget, no cloud would dim the clear light of my hope.

When I forget Thee, Lord, forget not me! Stoop in Thy love to guard my heedlessness With pitying care. For I have none but Thee To hold and guide and bless.

Nor this alone, my Father! let me grow More like my Lord in holier living yet. Come and abide! and let me love Thee so That I shall not forget.

—*Isaac Ogden Rankin.*

It is comforting to remember how many things are settled for us. We have most things without asking for them. We owe all the greatest things to prayers we never uttered, and never can utter. We live in the greater prayer. The atonement was given to us without our asking. Calvary was not our invention. We did invent the Roman gallows; we never invented the Eternal Priesthood.—*Joseph Parker.*

O Lord, forget thou me not, though an hundred thousand meet Thee. Thou hast many like me; I have none like Thee.—*Indian Reformer of 15th Century.*

How often does the list of our forgettings become the roll of our sorrows! How many joys and opportunities escape us by the open door of our neglect! And when the merciful Lord Jesus from his judgment throne speaks words of separation they are, "Inasmuch as ye did it not."

We have forgotten Thee, O Lord, and many a time transgressed Thy law, but Thou hast never forgotten to be gracious or refused to help when we returned to Thee. We are weary of our transgression and sorry for our sin. Help us to forsake it wholly, to love righteousness and abhor iniquity. So leave the thoughts of our heart with Thy grace that none of them shall be foolish or unclean. Leave us not in our forgetful hours, but hold us faster when we lose our hold on Thee. And may the sense of Thy fatherly love and care grow strong within us, so that all forgetfulness may cease in childlike assurance and obedience of faith. In the name of Christ, our Lord. Amen.

## Tangles

### 44. A LEAF FROM MY NOTE-BOOK

One summer D'ri and I visited for some weeks at the home of Uncle Bemis and Aunt Diana at Cranford. There were a number of other guests at a house party, including eight cousins, who were Caleb West, the ruling passion of whom was to try a new way around an old world; David Grieve, who had just returned from the Eternal City, which he had visited during his Italian journeys; Guy Manning, who had a curious collection of boots and saddles; Kate 'arnegie, a lady of quality from Sebastopol; Philip Winwood, the manager of the B. & A., which at the crisis of its construction had secured the right of way through the road to Frontenac; Jane Eyre, who had lived near Senator North in Washington through one administration; Micah Clarke, who called himself one of the soldiers of fortune; and Eben Holden, whose home was at Stringtown on the Pike. Besides these, there were Janice Meredith and her mountain lover, David Harum, who reminded us of the old gentleman of the black stock.

English society was represented by His Grace of Osmonde, whose valet was a queer character, named Lazarre, who insisted on wearing a cardigan jacket, adorned with a bow of orange ribbon, embroidered with the scarlet letter L; Sir Richard Calmady and Sir George Tressady, and the Honorable Peter Stirling.

Wednesday, which turned out to be a day of fate for Jane and me, we two set out for a stroll, to view the sea beach at ebb tide. On the way, our road seemed so long that we called it the lane that had no turning.

We passed the Meloon farm, with the house behind the o-dars, in which dwelt Deacon Bradbury, who had inherited Old Bowen's legacy and married Bagsby's daughter. We met a Negro, Dr. Claudius, who was a good type of a country doctor, having come up from slavery, and was a fine example of the making of an American. Then we had to inquire our way of a little New England maid who had a pair of blue eyes and wore a lilac sunbonnet, and told us her name was Eleanor. A unique sight was that of the three guardsmen in uniforms of '93. We learned that two were known as Joshua and Titus, while the third was known simply as the man from Glengarry. A strange circumstance was the finding of a nest of linnets on a large black rock near the turn of the road which led to a lighthouse village called Springhaven.

We remained by the ocean until the flood-tide, and one of us said, "I am more impressed with the force in the roar of the sea than with the strength of the hills."

On our return we met Count Robert of Paris and a gentleman of France, who were talking of the times when knighthood was in flower, and regretting that they did not live in the golden days. Our walk had given us such an appetite we were almost willing to eat a mess of red portage. We reached the house just in time for five o'clock tea, when we had a lively chat over the teacups; and later we enjoyed a good dinner and a pleasant hour over the plum pudding, with coffee and repartee.

A. C. L.

[Worked into the foregoing "notes" are the titles of a certain number of books by more or less popular authors. To the reader forwarding, within ten days, the best list of these books will be given as prize any one of the books he may choose. In case of doubt, the result will be decided by any special excellence of one of the nearest perfect lists.]

### ANSWERS

38. A-while.

39. Theocritus; Suvaroff, Count Alexander, 1729-1800; Iturbide, Augustin de, 1783-1824; Leonidas; Amiel, Henri Frederic, 1821-1881; Nast, Thomas; Osceola, 1804-1838; Ibsen, Henrik; Tamerlane, 1333-1405; Eschines, B. C. 389-314; Gama, Vasco da, 1469?-1524; Egmont, Lamoral, Count of, 1522-1568; Raphael, 1483-1520; Geikie, Archibald, 1835-; Nilsson, Sven, 1787-1883; O'Connell, Daniel, 1775-1847; Calvin, John, 1509-1564; Everett, Edward; Hardy, Thomas; Tacitus, Cornelius. Initials, in reverse order, *The Congregationalist*.

40. Phenomenal.

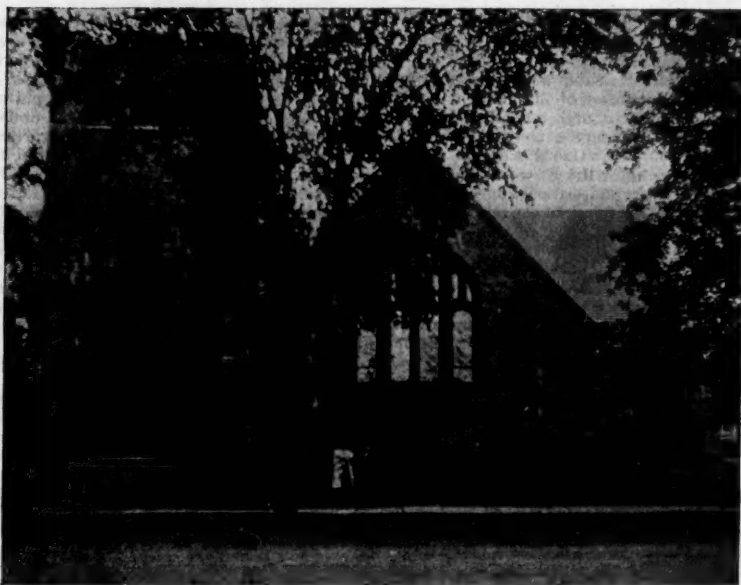
41. 1. Indefinite, definite, finite. 2. Delegates, legates, gates.

42. Sunshine.

Recent solutions are acknowledged from: C. N., Middletown Springs, Vt., to 34, 35, 36, 37; Ellen, Portsmouth, N. H., 34, 35, 36; Norton, Lakeville, Ct., 36; D. N. W., Boston, Mass., 34, 36; Nillor, Middletown Springs, Vt., 34, 35, 36, 37; F. E. P., Newburyport, Mass., 34.



## In and Around New York



Union Church, Richmond Hill

## Dedication at Richmond Hill

The new edifice of Union Church, which has been long in building and owes much to the pastor, Rev. G. A. Liggett, was first used June 1, and dedicatory services were held on the two evenings following. Mr. Liggett's father, pastor of the Presbyterian church at Rahway, was to have taken part, but died on the Friday preceding. Dr. McLeod preached the dedicatory sermon, Dr. Kent and others assisting. Dr. McLeod congratulated the people both upon having such a working pastor and upon their united success in securing an edifice so handsome and so suitable. Next evening there were addresses by Dr. Dewey and Mr. W. H. Nichols of the Church Extension Society.

Richmond Hill Church is the outgrowth of a society formed nearly twenty years ago, the church organization dating from 1886. It has worshiped heretofore in a public hall. Rev. Messrs. William Crouthers and J. E. Fray were two of its pastors. The new building and land cost \$22,000. The congregation raised \$8,000, the Extension Society \$7,500, and the Building Society provided the balance. The new edifice stands in an ideal location. Stone is employed, save on a side where increase in size is expected when needed. A tower of liberal proportions is built to receive a spire later. The seating capacity is 240—including Sunday school room, about 500. The basement contains the usual conveniences, and the pastor's study is in the tower. The east window in the auditorium is a memorial to Mrs. George L. Crane, an early and faithful worker, placed by Plymouth Church in her honor.

## The Church of the Future in Procession

The two annual Sunday school parades were held in Brooklyn last week—that in the eastern district, with about 20,000 children, occurring on Thursday, and that of Brooklyn proper, with 75,000 children, on Friday. Public schools were closed in the afternoon. A number of city officials reviewed the parades, and in many of the churches short addresses were made to the children. The Sunday school children of Jersey City also paraded last Thursday, about 10,000 being in line.

## Commencement at New York University

In his Commencement address Chancellor MacCracken called attention to what he called the "expansionist" program, one speaker being a leader in educational affairs in Korea,

another the head of a university in China, a third the newly elected president of a college in Syria and a fourth one who has established a college in Brazil. A number of honorary degrees were conferred, among them that of Master of Letters on Miss Helen Miller Gould "because of personal service in the cause of education," that of Doctor of Divinity upon Rev. H. S. Bliss, president of the Syrian Protestant College at Beirut. Over 200 ordinary degrees were conferred, most of them in the department of law.

## Tent Work

This has already been begun in Manhattan and will soon be started in Brooklyn. The old Manhattan location, Broadway and Fifty-sixth Street, has been again chosen, and under the charge of Rev. S. H. Pratt, who has been engaged in the work for several years, services have now been held for about three weeks. Mr. Pratt is receiving hearty support from New York pastors. Among those who have already spoken in the tent are Drs. Stevenson, MacArthur, Lorimer, Henson, McMullin and Chapman and Bishop Andrews. In Brooklyn two tents will be opened in a week or two. The City Mission Society is back of the movement, though some churches will aid in support. The First Reformed Church, for instance, is to furnish the money for current expenses and some workers for a tent at Fifth Street and Ninth Ave-

nue. The missionary in charge will be supplied by the City Mission Society. Another tent is to be maintained by the society in South Brooklyn, neighboring churches helping on expenses. On upper Fulton Street open air services are also to be conducted by the society, though these can hardly be classed as tent work. They are in connection with Sunshine Mission, a permanent work. A lot adjoining its building will be made attractive with plants and shrubs and a service held there every pleasant evening. C. N. A.

We have no agents or branch stores.

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These offerings and others: Stylish Cloth Suits, former price \$10, reduced to \$6.67.

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Skirts made of all-wool materials, former price \$5, reduced to \$3.34.

\$6 Skirts reduced to \$4.

\$7.50 Skirts reduced to \$5.

Rainy-day Skirts, former price \$6,

reduced to \$4. \$9

Skirts reduced to \$6.

Reduced Prices on Rainy-day Suits, Raglans, Riding-Habits, etc.

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## The Literature of the Day

### The Iowa Band

It is well that this volume\* has reappeared in a new edition. It is not only an essential chapter in the history of Congregationalism, but of our whole country and of one of its greatest states. That Iowa Band of young ministers and their faithful wives laid foundations which will uphold for all coming time a noble commonwealth and the knowledge of God on earth. This story is a romance of action, the record of inspired men building better than they knew, under the leadership of the Holy Spirit. It was written as no one could write it but a member of the band. The story is told as simply as though it were a record of ordinary events.

Rev. J. L. Hill, a son of one of the band, has written an introduction to this new edition in sympathy with its spirit. The book ought to be read by every new pastor who settles in Iowa. It ought to be in every Sunday school library in that state, and in the households of the members of the churches, and it ought to be read by Congregationalists in all our states. Young people will read it, too, if it is put in their way, for its heroes are of the quality appreciated in this generation as much as in the last one. And of those who read it other heroes will rise up to do such service for mankind as the members of the band did in their day.

If we value our Congregational history, if we prize the self-denial without which our nation would never have become the world power it now is, then we cannot afford to let such books as this one die.

### The Next Great Awakening

We have learned to expect this writer to break new ground in each successive production, and we are not disappointed in the present work,† which is a real contribution to practical, progressive, religious thought. The record of the great historical awakenings since the German Reformation shows how these have always sprung from the preaching of a "forgotten gospel"—a neglected truth. The next great awakening will come when Scriptural truths, precisely adapted to our own times, are faithfully preached.

To misunderstand the kingdom of God is to misunderstand the message of Jesus, the nature of Christianity, the mission of the church. The errors of many reformers are pointed out. The scientific habit of mind has cleared the way for the new Christian renaissance. The business world is compared with the professional world, to the disparagement of the former. "All of the professions are recognized as coming at least in some measure under the law of service, but by common consent the world of industry waives all sentiment aside and reduces every question to one of profit and loss." This little volume is a presage. It is not a treatise. It is epigrammatical, and many germs of social teaching here give their first token of vitality.

\*The Iowa Band, by Rev. Ephraim Adams, D. D. pp. 240. The Pilgrim Press. \$1.00 net.

†The Next Great Awakening, by Josiah Strong. pp. 233. Baker & Taylor Co. 75 cents.

### RELIGION

St. Francis of Assisi, by J. H. McIlvaine. pp. 158. Dodd, Mead & Co. 83 cents net.

This collection of Lenten addresses is a sympathetic interpretation of the life of one who is becoming to the church much more than a great name. Although a mere sketch, it is clearly written. Its value is in careful weighing of evidence for the St. Francis legends. It is both a warm and critical appreciation of the finest spiritual figure of the middle ages.

Eadie's Biblical Cyclopaedia. pp. 687. J. B. Lippincott Co. \$3.75.

This book has long been popular as an extended dictionary of the Bible, containing a great deal of information with considerable homiletical material, some of which now appears rather quaint, and some perhaps superfluous. This latest edition, Professor Sayce informs us in the preface, contains none of "the speculations of the so-called Higher Criticism." It seems to be an attempt to combine with the materials of the old work enough that is new to entitle it to a place among present day works on the Bible. The combination appears not to have been wholly successful, but it claims to be addressed, as before, "to the plain man who wishes to understand his Bible," and he will find here much to enlighten him if he cannot afford to purchase more costly volumes devoted to the same purpose.

The Temple Bible: The Fifth Book of Moses Called Deuteronomy, edited by G. Wilkins, B. D. pp. 149. J. B. Lippincott Co. 60 cents net.

The introduction assumes the dates of Deuteronomy to be in the reign of Manasseh or that of Josiah and gives in detail the reasons, also indicates the recent theories of the documents composing the book. There are many helpful notes.

The Temple Bible: The First and Second Books of Samuel, edited by James Sime. pp. 201. J. B. Lippincott Co. 60 cents net.

The introductory essay is rhetorical rather than scholarly. The author maintains that David wrote the books of Samuel, on the ground that they record many personal experiences which no one but David could have known.

### BIOGRAPHY

Gipsy Smith, His Life and Work by Himself. pp. 330. F. H. Revell Co. \$1.50.

This autobiography of the gypsy lad who from the tents of the caravan has risen to be an evangelist honored and successful in two continents is valuable for the interest of the author's life and as a study of British methods of evangelism, which are so different from our own. Gipsy Smith is evidently appreciated by the Free Churches of Britain, as the introductions by Campbell Morgan and Alexander MacLaren show. The simple directness of style, the earnestness with which he has studied and prayed, the constant struggle upward, intellectually as well as spiritually, the wit and tact which find frequent illustration in the narrative—all indicate grounds for the esteem and confidence in which he is held.

Nathan Hale, by William Ordway Partridge. pp. 134. Funk & Wagnalls. \$1.00 net.

Mr. Partridge's statue of Hale, which stands on the Yale campus, is an impressive work. But this book, which pretends to be a biographical sketch of Hale, is really an autobiographical episode in the life of Mr. Partridge. One feels all the time the subordination of the Hale that was to the artist's conception of Hale. The book is not without interest, but the fact that it centers in the author rather than in the subject detracts from its value. Yet the facts about Hale are here, and an autobiographical essay by Mr. Partridge is not without value or importance.

Daniel Webster, by Samuel W. McCall. pp. 124. Houghton, Mifflin & Co. 80 cents net.

The oration prepared for the centennial of Webster's graduation from Dartmouth College. It is rather an analysis of Webster's greatness than a biography in which the personality and character of the subject are viewed in all aspects of weakness as well as strength, but for its purpose it is admirable.

Plato. The World's Epoch-Makers, by David G. Ritchie. L.L.D. pp. 228. Chas. Scribner's Sons. \$1.25.

So much canting lip service is given to Plato, that we welcome a genuine interpreter even though in a condensed and crowded treatment. Dr. Ritchie's judgment differs from that of many of the best known histories of philosophy. He thinks Professor Jowett underestimates the influence of the Pythagoreans on Plato. Of the two currents that met in his thought, the Pythagorean and the Socratic, the former swept him farther than the latter. He thinks Grote's representation of the Sophists unsatisfactory. Plato simply did, what these proposed to do, in a more serious spirit. By leading us to a clearer view of Plato's relation to his contemporaries he leads us to a better understanding of his own philosophy.

### FICTION

The Claybornes, by William Sage. pp. 404. Houghton, Mifflin & Co. \$1.50.

Stories of the Civil War have become so numerous that it would be difficult to write one with a new plot. This one is not new—a divided family, brother fighting against brother, struggles between love and duty, hairbreadth escapes, misunderstandings, perils, clouds clearing away at last. Though the conversation is somewhat stiff and made to order, and the story compels comparison with such books as *The Crisis*—which is a long way ahead of it as a novel—it has a sustained interest and some good dramatic and descriptive work.

Her Serene Highness, by David Graham Phillips. pp. 194. Harper & Bros. \$1.50.

Audacious, improbable, entertaining, are the adjectives which will suggest themselves to the reader of this story of the love affairs of an enterprising young American millionaire with a taste for high art, and the Princess Erica of Zweitenbourg, a German principality too tiny to make a figure on the map of Europe. There is a good deal of real drollery in this skit.

The Prince of the Captivity, by Sidney C. Grier. pp. 346. L. C. Page & Co. \$1.50.

A romance of the most improbable sort, in which are related the adventures, matrimonial and political, of Miss Felicie Steinherz, an American heiress, afterwards Queen Felicie of Thracia, and of Lord Usk, at first her suitor but afterwards the devoted husband of another woman. The author's purpose seems to have been to produce a satirical caricature on the ways of American travelers and European diplomatists and princelings, and in this he is not without success.

Sarita the Carlist, by Arthur W. Marchmont. pp. 425. F. A. Stokes Co. \$1.50.

An entanglement of plots, counterplots, assassinations, abductions, hairbreadth escapes, political intrigues, love and daring furnish the make-up of this romance. It is exciting and melodramatic to the last degree.

The Rustler, by Frances McElrath. pp. 425. Funk & Wagnalls Co. \$1.20.

A tragical tale, yet not at all gloomy. Its hero, a manly but rough "cowpuncher," and its heroine, a cultivated and spirited young woman from the East, are characters of more than ordinary interest. The author is thoroughly familiar with her material and handles it with considerable artistic skill.

The Sport of the Gods, by Paul Laurence Dunbar. pp. 255. Dodd, Mead & Co. \$1.50.

This plot is so painful as to be almost revolting. From beginning to end the misery is unrelieved. It is the story of trust betrayed and innocence destroyed by falsehood. The truth is made known at last, but too late to avoid the general wreck of hope and morals. Mr. Dunbar's literary skill is indubitable, but he has not employed it here for good ends. We like him better as a poet.

The Gate of the Kiss, by John W. Harding. pp. 404. Lothrop Publishing Co. \$1.50.

A historical novel, in which appear Hezekiah, Isaiah and Sannacherib. The guise in which they are presented—especially the polished and courtly prophet—is strange to one who is familiar with the story of the times, yet the incidents of the story give an impression of plausibility. Its theme is passionate love—so passionate as to be ruinous. Its unusual setting gives it considerable attractiveness.



## SOCIAL STUDIES

**Social Salvation**, by Washington Gladden. pp. 240. Houghton, Mifflin & Co. \$1.00 net. No clergyman in this country has studied social problems more thoroughly from the Christian point of view than Dr. Gladden. He has put much of the result of this study into these lectures to Yale theological students. Every minister will find guidance and stimulus to practical social studies by what he says concerning the care of the poor, the relation of the state to the unemployed, the treatment of gambling and intemperance, the ministry to prisoners, the redemption of the city and kindred topics. The book has wise counsels from a great-hearted and level-headed reformer for all who are interested in the welfare of their fellowmen.

**American Citizenship**, by David J. Brewer. pp. 131. Chas. Scribner's Sons. 75 cents net. The first course of lectures on The Responsibilities of Citizenship on the Dodge foundation at Yale. Justice Brewer in this helpful book takes a general and preliminary view of the whole subject, leaving detail for those who come after him. The lectures are practical and often eloquent. We wish they might be put into the hands of all young men, both in and out of college, for the impulse of their high sense of civic virtue and personal responsibility and their lofty Christian patriotism.

**Labor and Capital**, edited with an Introduction by John F. Peters, D. D. pp. 463. G. F. Putnam's Sons. \$1.50. This volume is happy in conception and exceedingly well executed. Its contents appeared first in the form of a newspaper symposium, and have been carefully revised. The authors are able, representative and numerous; the discussion is conciliatory and liberal. Public opinion can hardly fail to be made more intelligent and sympathetic by means of it. The editing is done with great care. A careful analysis and a full synopsis enable the reader to find any portion pertinent to his immediate want. The desultory tendency of this form of presentation is thus greatly reduced. The volume indicates a growing reconciliation of all interests and will hasten it.

**The Heart of the Empire**. pp. 417. E. P. Dutton & Co. \$1.25 net. This book is composed of eight essays on themes which pertain to social life in England, and of a lengthy discussion of Imperialism. The questions considered are of a fundamental and difficult character, and are approached in an earnest and devout temper. They embrace such topics as Realities at Home, The Housing Problem, The Children of the Town, Temperance Reform, The Church and the People. They constitute a genuine contribution to the one great labor which rests on all good men. The discussion on imperialism is thorough, severe and animated with a worthy temper. It is pertinent to our American wants as well as to those of England.

## MISCELLANEOUS

**Uncle Sam, Trustee**, by John Kendrick Bangs. pp. 342. Riggs Pub. Co. New York. \$1.75 net. This study of Cuba before and after American occupation falls naturally into two parts, Cuba in History and The Trust. It is a readable, fully illustrated and timely account of Cuban conditions and the work done by the United States. Without indorsing all its statements and conclusions as final, we can cordially commend it as a review of a chapter of history which must be of keen interest to all Americans.

**Parables of Life**, by Hamilton Wright Mable. pp. 103. Outlook Co. \$1.00 net. The outward form of this book of life interpretations is worthy of high praise. Those who love good paper, clear print and simple binding will find ample satisfaction; and the margins are broad enough to allow the writing of another book as large as the printed one. The parables will appeal to the reader's sense of the beauty and mystery of life. On this side of his gift the author appears at his best, and will please a multitude of admirers.

**The International Year Book, 1901**. pp. 900. Dodd, Mead & Co. \$4.00. The range of topics covered by this invaluable compendium of recent world happenings,

from basket-ball to experimental psychology, is amazing. The maps are clear and beautiful and brought up to date. In the pursuit of the history of the world it follows as close upon the flying wheels of Time's chariot as the necessities of writing, editing and printing will allow, and is indispensable to the literary worker.

**Letters from Egypt and Palestine**, by Maitle Davenport Babcock. pp. 157. Chas. Scribner's Sons. \$1.00.

Written for the Men's Association of his New York church. Conveys the lamented author's impressions of a region of the world to the associations of which his ardent, religious nature was singularly susceptible. The perspective is not that of a more ambitious volume, but the overflowing vitality of the man and the sparkle of his almost boyish delight in scenes novel and suggestive are felt on almost every page.

**History of Geology and Palaeontology**, by Karl Alfred von Zittel. pp. 562. Chas. Scribner's Sons. Imported. \$1.50.

Useful as a dictionary or guide. The process of condensation has prevented the expansion of any period into the dimensions of a monograph. The author limits himself to the objective attitude of the historian, and in all controversial matters is uncritical. As a comprehensive survey of the specialization that has taken place in recent years the book is valuable.

**The Consolation of Philosophy**, translated by W. W. Cooper. pp. 175. Macmillan Co. 50 cents.

Contains a translation of the text and an outline of the life of Boethius. A timely book which will always be associated with the early version by King Alfred the Great.

**Old Glory and the Gospel in the Philippines**, by Alice Byram Condit, M. D. pp. 124. Fleming H. Revell Co. 75 cents net.

This slender volume, though written with the coloring which comes only with first-hand knowledge, is seriously defective in not giving authorities for important statements. The author does not conceal her sympathy for expansion. The descriptive passages about old Manila are graphic, but the treatment of the friar question seems to be based on newspaper report more than on official information. Nearly every chapter ends in a "heart to heart" talk. The scope of the book is certainly limited.

## Worth Reading in the June Magazines

A MODERN ELIJAH, a character sketch of John Alexander Dowie. Jason Lowe.—*Lestie's Monthly*.

BEAUTIFYING THE PUBLIC SCHOOLS—descriptions of the work in different cities. Bertha D. Knoke.—*World's Work*.

WHY THE PRICE OF BEEF IS HIGH. G. W. Ogden.—*World's Work*.

THE FUTURE OF AMERICAN SHIPPING. Arthur Goodrich.—*World's Work*.

MODERN BREAD MAKING—a description of a factory bakery. H. S. Archer.—*Cosmopolitan*.

TRIUMPHS OF AMERICAN BRIDGEMAKING. Frank W. Skinner of the *Engineering Record*.—*Century*.

THE NEW AGRICULTURE—results of experimental work by government experts. W. S. Harwood.—*Scribner's*.

THE CAMERA IN A COUNTRY LANE. Sidney Allan.—*Scribner's*.

HOME SCIENCE IN PERIODICAL LITERATURE. Mary Barrows.—*American Kitchen*.

MUNICIPAL SUPPRESSION OF INFECTION AND CONTAGION. E. J. Lederle.—*North American*.

THE WEST INDIAN DISASTER. W. J. Magee, Vice-Pres. Nat. Geographical Soc.—*Review of Reviews*.

A CENTURY OF SERVICE BY BOWDOIN COLLEGE. W. I. Cole.—*Review of Reviews*.

SOME BOOKS TO READ THIS SUMMER. Francis W. Halsey.—*Review of Reviews*.

REV. ELIJAH KELLOGG—AUTHOR AND PREACHER. Isabel T. Ray.—*New England*.

A PUBLIC SCHOOL GARDEN. Henry Lincoln Clapp.—*New England*.

THE GILL SCHOOL CITY—a description of this plan of self-governing schools in operation. James T. White.—*Guntton's*.

WARNING FROM THE CENSUS.—*Guntton's*.

## For Endeavorers

## PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, June 22-28. Practical Humility. Matt. 23: 1-11; Isa. 57: 15.

No counsel of Scripture cuts more sharply into the native instincts of the human heart than the injunction to be humble. The very struggle for existence obliges men to assert themselves. Prizes seem to come to those who, disregarding the interest of others, force themselves to the front. A genuinely humble man appears to be out of tune with the spirit of the age. It is singular, too, how we carry over into the kingdom of God the tendencies and ideals which demand recognition rather than effacement of self. We covet ecclesiastical honors and preferments. We are a bit anxious lest we should not be thought of in connection with this or that office or this or that seat on the platform. Supply committees in search of ministers ask a good many other questions about a man before this, "Is he humble?" In the garden of the Lord the modest little blossom of humility is overshadowed by the more brilliant and conspicuous flowers of self-assertiveness and eloquence.

The emphasis in the New Testament is quite otherwise. The first beatitude is, "Blessed are the poor in spirit." Perhaps Jesus thought when he put it first that a man possessing a genuine humility is on the way to acquiring all the other virtues. Certainly, he must have felt that without humility, what were mercy, purity and all the other graces. Humility is something more than an isolated trait. It is rather the index of a ruling principle. The humble man has swung his life entirely into line with the purposes of God. He has given himself completely up. He has ceased to want from his fellows flattery or even praise. He has ceased to care whether or not he gets his just dues in these human years. He has put utterly and forever away from him the last trace of conceit and self-sufficiency.

Let us Christians bear in mind that Jesus bore down most severely upon the lack of humility in professedly religious people. He saw how the poisonous plant of self-esteem had taken root in the Hebrew religion, how it was subtly infecting even his followers. He had constantly to be warning them against their desire for preferment and to teach them by the object lesson of little children in their midst his idea of what constitutes greatness. If he came among us in person today he would have to take a good many of us quietly one side and whisper in our ear: "Brother, if you belong to me you ought to be above concern and worry over what others may think of and do for you. It ought to be enough for the disciple to be as his Master."

The fruits of humility are fellowship with God and honor on the part of men. The passage in Isaiah represents the Almighty as taking up his abode within the humble and contrite heart. How little transitory, earthly reward weighs in comparison with that divine inflowing. But God, out of his own abounding love, goes still farther and gives to the humble man in time the satisfaction of realizing the esteem of others. Curious, is it not, that when a man has sunk his own ambition he time and again finds that that is the most certain method of earning the love and respect of his fellows. It is the divine law of compensation which we ought to learn before it is too late to build our lives on the right foundations.

## The Church Prayer Meeting

Topic, June 15-21. The Idols of Today. Luke 4: 1-13; 12: 13-21; 2 Tim. 3: 1-9; Ps. 34: 1-22.

What are some of the modern substitutes for God? Are power, wealth, pleasure, success, always idols? What is the test?

[For prayer meeting editorial see page 851.]

## The Home Missionary Society Meeting at Syracuse

The National Society and Its Friends in Annual Convention

The recent great rally of Presbyterian forces in New York city received more public attention than was bestowed upon the seventy-sixth annual meeting of the Home Missionary Society at Syracuse last week, but Congregationalists throughout the country have a far deeper interest in the latter assemblage, the outcome of which means much as respects denominational harmony and efficiency in conducting one great department of Christian work. Indeed that strong Philadelphia layman, William H. Wanamaker, who, like his more celebrated brother John, stands for devotion to Christian things, and who because of the sudden departure of Dr. Hillis for Europe filled the president's chair, was right when he said that there had not been so important a meeting of the society in the last ten years.

The reaction that might have been expected after the enthusiastic celebration in Boston last year of the Diamond Jubilee did not materialize. The attendance, to be sure, was not as large as that of the fondly remembered days when Saratoga was the customary rallying place, but it was gratifying as contrasted with the last meeting held out of New England in Detroit two years ago. About one hundred and twenty delegates registered.

The platform speaking measured well up to the average, and in some instances was notably interesting and suggestive, but the chief significance of the gathering consisted in two particulars. First, it was the first meeting since 1893 when the society came together unburdened by debt. Treasurer Howland was able to report that two days before the convention assembled all the notes at the bank had been taken up, the securities replaced in the vaults of the society and a balance of over \$5,000 was in his hands to meet the demands of the current month. This showing was considerably better than that of the close of the financial year, March 31, when a debt of some \$9,600 still remained, though it had been reduced from \$63,000 in the year then concluded. The other, and still more important factor in the success of the meeting, was the harmonious adjustment of the relations between the National Society and the state auxiliaries. Of this more anon.

### SYRACUSE AND ITS WELCOME

Syracuse is a good convention city, and all sorts of bodies there mobilize. Synchronous with the Home Missionary meeting was a gathering of the Holstein Friesian Breeders Association; so cow-punchers and Congregationalists, David Harums and John Robinsons, touched shoulders in the hotel lobbies. It takes a new comer a little time to get adjusted to the passing of the New York Central trains through the business section, and part of the time that he is not occupied in keeping out of the way of mammoth engines he spends wondering what proportion of the inhabitants are killed off yearly. Local Congregationalists, with their four churches, furnished a suitable background for the meeting and extended friendly hands to their guests, while not undertaking to entertain them all in their homes. Nevertheless a good many doors of hospitable dwellings were quietly opened, affording delightful opportunities to sample the quality of the local brand of Congregationalism. The formal welcome of Dr. E. N. Packard, who still continues at the head of the Plymouth Church and takes on more and more the functions and authority of a Congregational bishop year by year, rang with sincerity.

### THE PERSONNEL

The passing of the years brings the inevitable changes in the make-up of this assem-

blage. The man most missed this year was Sec. Joseph B. Clark, who has been for us so long a vital part of each annual conclave. Instead of radiating sunshine from the platform, he was at home working on a volume which is to embody the story of home missions in this country. Dr. Clark has been released from his duties for a few months, devolving upon his associate, Dr. Choate, the duties of administration. Rotation in office has caused the disappearance from the platform of the familiar faces of long-time members of the executive committee, like William Ives Washburn and George W. Hebard; but other no less efficient business men are coming to the front, and in Mr. Edwin H. Baker the executive committee has an uncommonly good chairman, while the ministerial timber of the board is exceptionally sterling and representative. As respects the field workers, it is a joy to see still enlisted in the service of the society such stalwart veterans as Merrill of Vermont, Colt of Massachusetts, Jones of Pennsylvania and Tompkins of Illinois. Field Secretaries Shelton and Puddefoot, the antipodes of each other in personal appearance, but not unlike in their direct and fervid way of approaching an audience, and one in zeal for the cause which they have both served so well and long, were on hand, the former with his message concerning the gift and the giver, and the latter with one of his sky-scraping, world-embracing, laughter-stirring, conscience-moving addresses on the forgotten millions of this country, to whom the gospel message has never been adequately presented.

### DR. BRADFORD'S SERMON

When Dr. Bradford was suddenly impressed into service to take the place of Dr. Hillis who had been expected to preach the sermon, the former thought he might be able to resort to material already used, as would have been perfectly justifiable under the exceptional circumstances. But the more he mused the more the fire burned, until an entirely new sermon took form, embodying a strong, fresh message phrased in felicitous language, and suited not only to the special assemblage, but to the entire Israel of Congregationalism contemplating its missionary duties and opportunities.

Taking as his theme, Brotherhood by Way of the Cross, and as his text, "Beloved, if God so loved us, we ought also to love one another," Dr. Bradford began by referring to the approaching coronation of King Edward VII. as an illustration of the fact that we have not yet reached the era of simplicity and reality. The coronation pageant illustrates the spirit of this world; a gathering of Christian workers is prophetic of the time that is to be. The chief problems facing the American people are those of the Races, of Territory, of the Classes, of Expansion, and of the persistence of Lofty Ethical Ideals. No other nation ever had a population so heterogeneous; no great nation of history ever had a territory extending so far north and south; the capitalists and labor unions are both organized into trusts, and the social question today is which trust shall prevail; expansion, whether a blessing or not, is a fact; the mingling of so many races, and of persons of such diverse conditions, is sadly weakening the stronger and nobler ethical ideals.

The only solution of our problem, Dr. Bradford argued, is to be found in the prevalence of brotherhood, the practical recognition of a common origin, common rights, common responsibilities and a common destiny. It is the spirit of love for man as man. Where it prevails conflict between races is impossible; a man is not judged by the shape of his nose or the color of his skin. Far extending terri-

tory is no menace to peace and progress, since men of all temperaments have the same desires and aspirations; class conflict must cease when capital no longer regards men as commodities, but as children of the same Father, and even expansion, which now troubles so many, will be used only in the interest of mutual service.

### A RICH AND VARIED PROGRAM

This year's meeting was notable for the variety and novelty of the fields brought to view. We listened to a clear-out delineation, by Rev. Charles Harbutt, of modern conditions in Maine brought about by the rapid progress of the lumber industry and the large numbers of summer visitors and sportsmen. Swinging to the other edge of the country we learned, through Sec. J. K. Harrison, of California's splendid success in her first year of self-support, while Rev. A. B. Case spoke in behalf of the Spanish-speaking people of the Southwest. The problems of New York state—those in the country and those in the great cities, particularly in Manhattan—were ably set forth by Rev. F. S. Fitch, D. D., and Rev. T. B. McLeod, D. D., respectively. Next we were whisked away to Wisconsin at the magic word of that intrepid Sunday school missionary, Rev. G. C. Haun, and thence conducted by that sturdy Southerner, Supt. Luther Rees, to Texas and its vast stretches of land and of Christian opportunity. Some idea of the divergent strains that must be woven into one homogeneous national life was afforded by Rev. J. M. Sturtevant, D. D., in his address on the Mingling of the Nations, and by Rev. M. E. Eversz, D. D., superintendent of the German department of the society work.

Three interesting personalities were Mrs. Dora Read Barber, Rev. Geo. L. Todd and Rev. Frank E. Jenkins. They hail from fields totally different in their characteristics, and their messages were indicative of the widening sphere of the society operations. Mrs. Barber is an ordained Congregational minister, with headquarters at Sherwood, Ore. One of her earliest converts—long before her ordination—was her husband. He now is a home missionary, too. Working together they cut a wide swath in the home missionary advance. Mrs. Barber's account of frontier conditions was effectively supplemented by Miss N. D. Moffatt at the women's meeting.

Mr. Todd was the spokesman for Cuba. He is the type of man that our denomination may well be glad to send as its representative to the countries for which we have incurred recently special responsibilities; a gentleman, well educated and pleasing in his bearing, he speaks with grace and force and his plea for a new church building in Havana worthy of the denomination and for the effective subsidizing of our other five or six plants in Cuba ought not to go unrewarded. Mrs. Washington Choate also spoke earnestly in Cuba's behalf. Mr. Jenkins had come up from the South with no abatement of his enthusiasm in behalf of a Congregational forward movement in the South. He is demonstrating his faith by his works there, even to the verge of nervous prostration, but he is still in good fettle for the combined evangelistic and educational work which he believes has been providentially devolved upon him and his associates in Atlanta, Ga. He made the point in his address that the society ought to display the same enterprise in the South today that it has manifested throughout its history in the West, but which is not needed there to such an extent today, because so many of the states have come to self-support. If, however, any one who heard him got the impression that Georgia is the only important point of attack to-



day, it must have been disabused by the address which followed from Rev. J. D. Kingsbury, D. D., who delineated in strong colors the situation all along the frontier. Dr. Kingsbury, by the way, ever since he resigned his long pastorate at Bradford, has been serving the society in distant Western fields with the zeal of a youth fresh from the seminary, plus the discretion packed away in his own wise head. He has his headquarters at Manitou, Col., and his superintendency extends over three or four of the great Rocky Mountain states and territories.

The parts of the program taken by those not related officially to the society or its auxiliaries were well fulfilled. Mrs. Charles M. Lamson's address before the women's meeting, over which Mrs. Kincaid presided, was a literary gem and a spiritual bugle call. It had the qualities which marked all the public work of her husband, the beloved man of God, whom Congregationalism has not ceased to mourn.

Rev. C. B. Moody spoke effectively in behalf of the Congregational Church Building Society, and Secretary Boynton and Rev. S. L. Loomis fulfilled the same service for the Sunday School and Publishing Society.

Sec. E. S. Tead was spokesman for the Congregational Education Society. Rev. G. E. Hall of New Hampshire set forth the New England problem of the day, and Rev. T. C. McClelland, Ph. D., of Rhode Island made an original and virile address on Home Missions as a Business Investment.

#### DR. BRADLEY'S STIRRING PAPER

To prove the present comparative unaggressiveness of the denomination, Dr. Bradley compared its growth in the twenty years from 1875 to 1895 with the five years from 1895 to 1900, with this result: In the former period we gained an average of 97 churches a year, of 12,500 members a year and 133,000 Sunday school members. In the latter period the gain of churches was but 34 each year, of members 6,687 each year, while there was an average loss of over 4,500 each year in Sunday school enrollment. This halting condition cannot be attributed to one section rather than to another, or to one school of thought rather than another, or to lack of financial resources, or to the spirit of commercialism. There are, however, some churches that thrive owing to the active participation of laymen and to their adoption of modern methods. Our home missionary board work needs just these two specific reinforcements. The laymen are as a class absent from this meeting. With regard to the second requisite, the readjustment to changed conditions, Dr. Bradley spoke as follows:

"Our church extension machinery suffers from the fact that instead of following in the development of Congregationalism from independency to fellowship by representative bodies, our societies are still carried on upon the theory and by the methods that prevailed seventy-five years ago. They are still as a matter of fact the practically independent voluntary agents of independent churches.

"We have developed local associations, state associations and the National Council, a complete system of representative bodies—but there has been no corresponding movement of development as to our national societies. This Home Missionary Society is the agent of those churches that choose to send delegates here, and they are few. It has ceased to be the Congregational way to manage our societies as the direct agents of local churches. Two generations have grown up familiar with the representative system for all bodies outside of local churches. I saw a card sent out from this office asking a church to send pastor and two delegates to this meeting. What if the 5,500 Congregational churches of any reasonable proportion should do that? What would you do here with from 10 to 15,000 people? You don't expect them. The whole matter is purely perfunctory.

"The case of other missionary societies is

similar. The American Missionary Association, a most effective church extension society, theoretically is a representative society, that is, a representative of contributing churches; but in fact its mass meetings which elect the directors represent nobody in particular. Men come who are invited to come, a few churches in the vicinity send delegates, some life members attend and listen to a program carefully arranged by the executive committee, but the great body of churches and individual givers have no voice in the arrangement.

"Still another agent for aggressive work is the Sunday School Society. In this case, also, there is a feeble effort to be representative of the churches; but, as a matter of fact, an able and practically self-constituted committee in Boston relieves the denomination of all responsibility, save to take collections and forward them promptly. This committee directs the theology we shall study in the Sunday school, sends such Sunday school missionaries as it may determine to Michigan, Ohio, Illinois, Iowa and California, whose salaries and expenses our churches in those states cheerfully pay, and saves the churches all care and trouble about the pushing of Sunday school work. It needs to be said that it does this work with great wisdom, and tries hard to make us all feel that we are really doing it ourselves. But we are not doing it ourselves; we have no official hand in it.

"Another most essential arm of the denominational extension service is that of church and parsonage building. This is the most frankly and truthfully independent society we have. It never has pretended and does not now pretend to have any official responsibility to the churches. It never asks the advice of the churches. It undertakes to gather money from Congregational churches to distribute in aiding other churches for their buildings as it sees fit. It has its own agents from whom it seeks advice, and it has secured iron-clad agreements from many Congregational churches to take one collection for it each year. It is managed with the rigid business sense of a trust, without the slightest weakness by way of sentiment. The churches which ask it for help receive it as from the hands of a kind and benevolent benefactor, as towns and villages receive library buildings from Carnegie, not as a right or privilege of the children of the denomination. The churches are never asked to send delegates to any convention, to name trustees or elect officers; the trustees perpetuate themselves and feel entirely competent to carry on their business in their own way.

"Now in all this statement of facts about these four great societies spending a million more or less of money drawn from the church collections, the very societies through which all aggressive movements of Congregationalism must march, there is not the least intention of criticism of anybody whatever. The able and devoted secretaries have found things as they are, have made the best possible use of their opportunities and have used this cumbersome eighteenth century machinery to the limit of its ability. That they have got so much out of it shows their great wisdom, patience and tact. Neither are the executive officers of these several societies responsible for this condition of things. They have given time and strength gratuitously without stint to make these societies do their work, and their good judgment has prevailed against the most adverse conditions. They have struggled against debt and deficit, and have given liberally at many junctures to save the work. The denomination itself has been at fault in its unwillingness to take hold of its societies, reorganize them and make them efficient."

#### THE NOTEWORTHY BUSINESS TRANSACTED

An exceptionally stirring hour in the convention was that when the Committee of Fifteen, appointed at Boston last year to harmonize points of difference between the National Society and its auxiliaries, brought in its re-

port. That committee held a meeting in Hartford last autumn, the outcome of which was a majority report, given to the public at that time through *The Congregationalist* and other papers. In its preparation Dr. Lyman Abbott and Dr. W. E. Barton were largely instrumental. As that preliminary finding of the committee received attention throughout the country, it became evident that it did not represent the best possible solution of the difficulties. So at a final meeting of the committee in Syracuse on the day before the convention, the entire ground was canvassed again. In Dr. Abbott's absence in Europe, the vice-chairman, Dr. Bradford, presided, and his tactful leadership helped much in securing the final unanimous report. The committee was in session at brief intervals from early morning until late at night, when all differences were composed in a report presented Thursday morning to the convention and printed on page 871. Secretary Colt of Massachusetts read it, and its adoption was moved by Rev. Henry Fairbanks of Vermont, who expressed his satisfaction that the report was so distinctively in line with the action of the National Council at Portland. He rejoiced that while in the past the contributors to the society had associated themselves to control their work, now the churches as a whole were showing an inclination to assume the whole responsibility. Mr. Syme of Illinois said that he should go home much encouraged. Hitherto many in the West had looked upon the Home Missionary Society as an Eastern concern. Now, by broadening its basis of membership it would commend itself to its Western constituency. Mr. Colt as representing the auxiliaries and Mr. Baker in behalf of the executive committee both expressed their unqualified satisfaction with the outcome, brought about by mutual concessions and not in any way to be looked upon as the victory of one party. When Professor Fairbank's motion was put, not a dissenting vote was heard, and then, as at the historic meeting of the Presbyterian Assembly a fortnight before, the Doxology burst from every lip.

The election of officers resulted in the choice of Dr. Hillis as president and of Rev. Calvin McClelland as recording secretary. The three new men on the executive committee are Rev. E. N. Packard, D. D. of Syracuse, Rev. W. H. Holman of Southport, Ct., and William H. Wanamaker of Philadelphia. The society received in donations last year \$158,259, and in legacies \$169,927, which with the income from invested funds made a total of \$356,762.

#### THE W. H. M. UNIONS.

The annual meeting of the Woman's Home Missionary Unions is always in the hands of three representatives, one chosen from the East, one from the middle states, one from the West. The object is twofold; the morning session, being limited to officers and delegates from the forty-one unions in as many states, is given to practical discussions of ways and means, interchange of methods and lessons learned by experience. The afternoon session brings the work of the union before the public. At Syracuse the meeting of the union preceded as usual the anniversary of the Home Missionary Society. The chairman for this year, Mrs. F. Eggert of Oregon, presided. Greetings were extended by Mrs. William Kincaid of New York, followed by five addresses. Under the title of Missionary Problems Mrs. W. J. Bailey spoke of Our Country, Miss Frances J. Dyer, Of the City. Glimpses of Life in Missionary Fields were brought by Rev. Dora R. Barber of Oregon, who condensed the experiences of eleven years' service into two word pictures entitled *The Then and The Now*. This was strongly emphasized by Mrs. L. S. Child's similar work in Oklahoma. Mrs. Ida Vose Woodbury of the A. M. A., fresh from a tour among cotton toilers in the Black Belt and the mountaineers of the Cumberland Plateau, closed the session.

## Notable Doings in Iowa

### An Eventful Week for Congregationalism and Iowa College

#### Scenes and Incidents of Inauguration Day at Grinnell

A large number of Iowa alumni and supporters, were present June 11, to rejoice in person that the hard problem of securing a worthy and efficient leader for the institution at Grinnell had been brought to a successful solution. They found a graduating class of fifty-one, one of the largest in the history of the college, and an undergraduate attendance the largest ever enrolled. They found the records of a most prosperous year, of efficient work, orderly conduct and promising outlook. True, they found a financial deficiency, but they found also a cheerful determination to increase the funds and provide for the future. They found that while the State University, with the unlimited resources of Iowa back of it, may be covering a larger field, Grinnell is without a peer in the state as a college doing distinctly college work. They found a little unfamiliar formality, such as the present fashion in academic circles demands—the faculty appearing for the first time in caps and gowns—but the old spirit was there, the recognizing of merit rather than form, of doing something worth doing that needs to be done.

At the public services it was appropriate to see Hon. R. M. Haines in the chair as presiding officer, a member of the class of 1865, a former member of the faculty, for twenty-one years giving freely of time and money. "Father" Adams, one of the two survivors of the historic "Iowa Band," who has served the college in many ways since he became one of the founders and original trustees in 1847, was the installing officer. Prof. Jesse Macy, a man of international reputation, reared on an Iowa farm but a few miles from Grinnell and a member of the faculty ever since he graduated from Iowa College in 1870, spoke for the alumni. The close fellowship of the college with the Congregational churches was recognized by the fact that the benediction was pronounced by the pastor of the church in whose house of worship the exercises were held, Rev. E. M. Vittum, also a trustee of the college and chairman of the committee that recommended Mr. Bradley for the presidency. And the fellowship of the college with those outside Congregational circles was recognized in the fact that the invocation was given by Bishop Morrison of the Protestant Episcopal church of Iowa.

The new office of dean, created by the trustees at the request of President Bradley, is filled by Prof. J. H. T. Main, one of the ablest educators in the West, who remains with the college after ten years of service, though wooed with showers of gold by richer institutions. The installation of the dean, with appropriate remarks by Dr. Adams and response by Dr. Main, was an important part of the program.

The enthusiasm reached its height when Dr. Bradley was formally inducted into the office of president. His inaugural address fully justified his reputation as that of a public speaker who uses words, not for themselves, but as an expression of earnest conviction, the result of careful thinking and honest desire to know the truth which makes men free.

When the moderator, Dr. F. N. White, said on Wednesday evening, "This has been incomparably the best first day of any meeting of the association for many years," he voiced the general feeling, which did not change in subsequent days. What caused it? First, the interest in Plymouth Church, which, under the thirty years of Dr. Frisbie's pastorate, had already attained a sort of primacy among the churches of the state. But, while Dr. Frisbie remains as pastor *emeritus*, the church is having almost phenomenal success under Mr. Van Horn's leadership. And the completeness and magnificence of the new edifice was a constant source of delight. The members seemed to share the pastor's large-hearted cordiality, and nothing was wanting in the arrangements for entertainment.

Second, the admirably planned program gave a sense of unity to the addresses and discussions as a whole. The general topic was The Church as an Evangelistic Agency; sub-topics: The Business of the Church-making Disciples, Is the Revival a Thing of the Past? Is There Need of a "New Evangelism?" The Bible as an Instrument of Evangelism, Latent Evangelistic Power, Evangelistic Problems. These subjects were ably treated by Rev. Messrs. Rogers, Smith, Boardman, Marsh, Paddock, Mitchell, Reed, White and Olmstead. Dr. Gordon, acting president of Tabor College, made a scientific and sympathetic address on The Religious Function of the College.

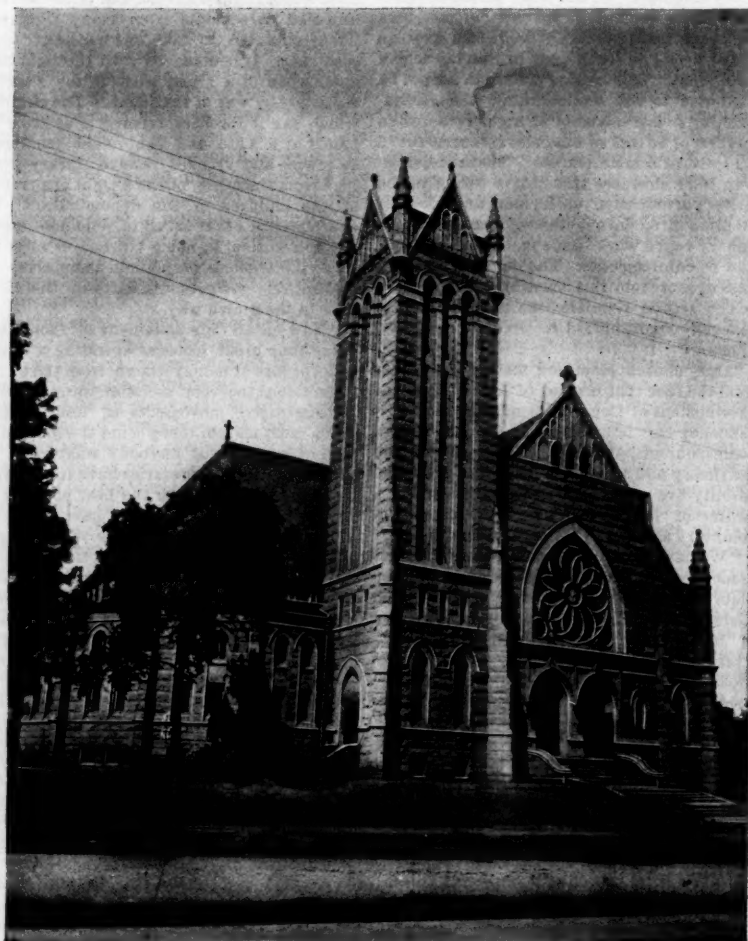
Third, the modern idea of child culture was frequently introduced and emphasized. This

lent special interest to the Sunday school session. Demands for text-books instead of leaflets in the Sunday school and for trained teachers and scientific methods were greeted with emphatic applause.

Fourth, the addresses of Professors McKenzie and Harper of Chicago Seminary were enough to make the meeting notable. The association was strongly impressed with their combined spirituality and intellectual power, while their statements of plans for the near future of the seminary kindled a new interest in the religious university for the Middle West and West which Chicago seems destined to have. Professor McKenzie's address on Wednesday evening was a masterly presentation of the demands of the age upon the church and of the needs of an institution that shall undertake to train workers to meet these demands.

Disappointment was experienced in the inability of President George of Chicago to be present. But the meeting was thrown into mourning by the news of the death of President Barrows of Oberlin, who, according to the program as first announced, was to have appeared Friday, as well as to have preached the dedicatory sermon.

President Bradley of Iowa College received an enthusiastic welcome Friday morning, having hurried home from Syracuse. His announcement of plans and hopes of the trustees of the college and the personal impression he made upon the association emphasized the belief expressed in the report from the visitors to the college that under its new pres-



PLYMOUTH CHURCH, DES MOINES  
Next meeting place of the National Council

#### The General Association, Des Moines, June 3-6

The opening sermon, by Rev. G. S. Rollins, was a discriminating presentation of the forces by which the Holy Spirit is accomplishing the world's evangelization.



ident the school is entering upon an era of usefulness and power.

Of special interest is the fact that the State Home Missionary Society at its annual meeting voted to send hereafter monthly one-tenth of its income to the national society. Another is the indorsement by the association of the appeal of Atlanta Theological Seminary, presented by Prof. F. O. Heiller.

A third is a resolution adopted by the State Home Missionary Society in the interest of securing men of scholarship, spirituality and executive ability to serve as pastors at large or state evangelists.

The society also took action looking toward affiliating such rural fields as were referred to in our letter of two weeks ago, where practicable, with town churches. They will then have the supervision of the town pastors, and assistant pastors to have special charge can be supported in part by missionary funds.

This splendid and uplifting session of the association will remain as a permanent inspiration.

R. L. M.

### In the Interests of Scholarship and Devotion

Just before Commencement week there was a gathering of pastors in Grinnell, appropriately designated an institute of theology. For several years there have been at various times small gatherings of congenial spirits to commune and confer with one another in the spirit of devotion and by the light of scholarship. One such gathering, at Clear Lake, has been recognized as a summer school under the care of a committee chosen by the State Association. As time has gone on, pastors have felt more and more the need of such aid as the most accurate and progressive scholarship could bring in regard to the truths taught in the Bible and problems encountered in practical work.

This year it was decided to bring the school, or "institute," to Grinnell and to secure, if possible, a teaching force from abroad. Professors Mackenzie and Harper of Chicago Seminary kindly gave their services in answer to this Macedonian call, each lecturing two hours a day for a week. Other talent was secured for evening addresses. Twenty pastors from different parts of Iowa took advantage of this opportunity. The unanimous verdict is that a long-felt need has been supplied. Many Iowa pastors have not enjoyed the benefit of full college and seminary training. Others have felt a sense of isolation and of inability to obtain such assistance near at hand as they actually needed to "keep up with the times." It is confidently expected that the work this year is only a small beginning, compared with what the future will bring forth.

The region west of the Mississippi is becoming very important in the influence it exerts throughout the whole country. And the Congregational churches between the Mississippi and the Pacific are laboring under great disadvantages because they have no institution where Biblical and theological instruction can be obtained in connection with practical work on the field. If Andover is looking for a congenial atmosphere, a whitening harvest and plenty of room, let her follow the band she sent to Iowa, more than half a century ago, along the route where the course of empire takes its way.

E. M. V.

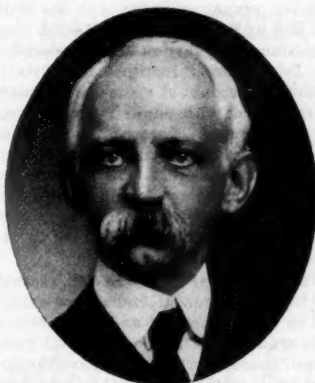
### Plymouth's Dedication

Thursday evening the magnificent new edifice of Plymouth Church was dedicated. Dr. W. A. Bartlett of Chicago preached, and Dr. Frisbie, pastor emeritus of Plymouth, made the dedicatory prayer. The building is 122 by 132 feet. It cost \$95,000, and the lot \$25,000. All this had been provided for by the church, so that no appeal was made for money at the service. The chairman of the general

church committee made it clear that the church gives to the foresight, enthusiasm and tact of the pastor, Rev. F. J. Van Horn, the credit of the inception and success of the building enterprise, it having been, he declared, a surprise to the church when the pastor, two years ago, "announced after a powerful address that we must take up at once the work of building a new church." Yet, as the pastor stated, he had not been on the finance committee, and had not solicited money. That co-operation had been general appeared in the statement that the subscriptions of \$1,000 or over were only eleven in number, the largest being \$6,000, while of smaller subscriptions there were more than five hundred. M.

### Two Happy Decades at Somerville

For twenty years the Winter Hill Congregational Church, Somerville, Mass., has enjoyed the ministrations of Rev. Chas. L. Noyes, Yale, '75, and Andover Seminary, '80. Last week the people formally celebrated the completion of two decades of singularly happy relations by meetings of various kinds, one for reminiscence, another for a sermon by Mr. Noyes reviewing changes in the realms of thought and Christian activity during the



period, and another to which friends of church and pastor from near and far were invited.

Speeches of congratulation were made by Mayor Glines, speaking for the municipality, by Rev. G. S. Butters of the First Methodist Episcopal Church, representing the local clergy, by Rev. Daniel Evans in behalf of the Suffolk North Conference and by Rev. Dr. G. A. Gordon of Boston for the denomination. The size of the assemblage gathered to greet Mr. Noyes, the tenor of the speeches of congratulation by outside speakers, by Mr. John Herbert who presided and by Dea. S. C. Darling who voiced the affection of the church, and the concrete manifestations of good will presented in behalf of the members—all testified to the fidelity and self-effacing devotion which Mr. Noyes has shown and to his far-reaching influence.

As president of the Somerville Associated Charities Mr. Noyes has promoted better municipal and social conditions. As an active member of the Appalachian Club he has widened his circle of influence to include lovers of nature. As president of the Boston Browning Society he has had opportunity to reflect credit upon his church and denomination in circles making much of literature and culture. As a member of his conference and of the various ministerial clubs to which he belongs he has revealed rare qualities as an exact scholar and keen but kindly critic. And his relations with the Sunday School and Publishing Society today are such that the denomination as a whole is profiting by his taste and wisdom.

During a period of transition and stress and strain in theology—as Dr. Gordon and Mr. Evans pointed out—Mr. Noyes has piloted his church safely through the waves on an

even keel, meantime seeing the passenger list quadruple and supervising the building of a beautiful ark in which to sail. The qualities which have endeared Mr. Noyes to all who know him were well set forth in the testimonial accompanied by the signatures of 450 parishioners, which read thus:

On this twentieth anniversary of your service as minister of the Winter Hill Congregational Church, we, your parishioners, hereby express our sincere appreciation of your manly, upright character, exemplary life, genial, uplifting companionship, sympathetic consolation to the afflicted, helpfulness to those in need, and scholarly, practical, and well-balanced presentation of truth, and we hope that you may be spared to minister to us many years yet.

Mr. Noyes sails from Boston June 24, with Rev. T. P. Prudden as a companion. They will wheel through Germany and Austria, and climb mountains in Eastern Switzerland. He will have as pocket money while traveling \$200 presented to him by his people.

G. P. M.

### Canadian Congregationalists Convene

The Congregational Union of Ontario and Quebec held its annual session at Ottawa, June 4-9. Though somewhat distant from both Montreal and Toronto, the eastern and western centers of Canadian Congregationalism, about 100 pastors and delegates attended. Rev. T. B. Hyde of Toronto presided. The two Ottawa churches united in entertaining the union, a somewhat serious matter when meetings continue from Wednesday until the following Monday and when for three successive days both lunch and supper are served in the church. In this case hospitality was gracious and abundant, and opportunities for social intercourse, after-dinner speaking and mutual acquaintance were heartily enjoyed. Rev. William McIntosh of First Church and Rev. H. I. Horsey of the Second were genial hosts, and the former proved an admirable toastmaster as well, while the brotherly greetings of neighboring Presbyterian pastors testified to the cordial relations between the two denominations.

Canada has eighty-eight Congregational churches whose numbers show little change from year to year. Some of the most prosperous ones have been planted by men from the United States, the American type of church seeming to flourish better than the English, in Canadian soil. One reason for slow growth may be found in the lack of organized effort to propagate churches by means of Sunday schools. A large proportion of the new churches in our country begin as Sunday schools, and if these were not started in new and growing fields, thus preparing the way for church organization, our denominational growth would be small.

In foreign missions the Canadian churches co-operate with our American Board, about \$7,700 being annually raised and chiefly devoted to the support of missionaries in Africa. Consideration of foreign and home missionary interests, the Provident Fund for ministers, the Congregational College of Montreal, a theological school affiliated with McGill University and presided over by Prin. E. M. Hill since the call of Pres. J. H. George to Chicago, and the interests of the Congregational Publishing Company of Toronto largely occupied the attention of the meeting.

The subject of closer affiliation with the Congregational churches of the United States awakened much interest, and publishing matters were somewhat involved therewith. Many, especially the younger men, are strongly in favor of a closer union with their American brethren and of a wider circulation of *The Congregationalist and Christian World* among the churches, not only on account of its intrinsic helpfulness, but as a means for

promoting a better acquaintance with Congregationalists across the line.

Others, however, felt that the continuation of an independent denominational paper, even at considerable cost and with only partially satisfactory results, was essential to the best interest of Canadian churches. The monthly Christian World numbers of *The Congregationalist* were favorably spoken of to be used as a supplement to their paper, thus furnishing a somewhat wider outlook than is possible through their smaller journal in its present form. Many ministers stated that they regularly read and highly prized *The Congregationalist* and would gladly see it made the organ of Canadian Congregationalism.

One of the strongest addresses of the meeting was that of Rev. Hugh Pedley of Montreal, in which the essential characteristics of Congregationalism were discussed and applied with discrimination, vigor and eloquence. The feeling of British loyalty and the consciousness of a national life apart from that of the states was evident, notwithstanding the many expressions of cordiality and fellowship. Rev. J. P. Gerrie was elected chairman of the union for the coming year. J. H. T.

### Good Tidings from Pilgrim-Land

The splendid meetings of the State Association at Plymouth were highly appreciated by the people of Plymouth and adjoining towns. To those who attended the meetings Congregationalism means much more than it did three months ago.

Most of our churches will soon be helped by the presence of summer visitors, who have discovered that Marshfield, Duxbury, Kingston and Plymouth furnish the pleasures of the ocean and the comforts of civilization at reasonable rates. This section of the South Shore each year welcomes an increasing number of highly desirable residents, who build attractive houses and enter heartily into the life of towns and churches. Many remain from June to October, and some have been so charmed with Pilgrim-Land that they stay the whole year through. Their generous gifts make the heart of the church treasurer to leap for joy and their presence in church on the Lord's Day gladdens many a pastor. Their interest in the churches of their country homes makes some ask why means cannot be devised whereby they may be actual members of both the country and the city church. The small churches certainly need them as much as the larger urban churches.

Our small churches cannot report big deeds, yet vitality and growth are shown in material improvements to most of the buildings. Extensive repairs and alterations have been made at Carver and Kingston, and the church at Plympton is furnishing work for carpenters and painters.

Chiltonville, in that part of Plymouth most frequented by summer visitors, after a winter of harmonious work and quiet progress, is welcoming the return of its warm-weather friends and supporters. The minister, Rev. F. B. Noyes, during the winter was appointed chaplain of the county jail and house of correction, where he conducts services Sunday mornings. His work in this additional field is giving an unusual degree of satisfaction.

At Marshfield, Rev. B. A. Lucas is soon to resume the gospel services held on the fair grounds during the past summer. These af-

ternoon meetings in the open air were attended last year by many who never enter the churches.

Last September the pastor at Han-on, Rev. R. D. Sawyer, organized an Anti Profanity League—the members working by means of tracts, cards, mottoes, etc., in rebuking swearing. The movement worked so well that, equipped with a board of distinguished men as directors, a national campaign for clean speech was inaugurated. At the end of three months it had members in thirty states and two territories and Canada. Pastors, Young People's Societies and Y. M. C. A.'s have taken it up. Splendid results have attended the distribution of the cards and tracts published by the league. From many quarters come reports of a marked decrease of profanity and a corresponding increase of reverence.

The church at Carver is thoroughly in love with its recently ordained pastor, who long ago proved to them that he had been ordained by the Lord. E. N. B.

### Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, JUNE 6

The leader was Mrs. Ruth P. Baker of Union Church, Boston. The topic for the week in the prayer calendar was the work of the board in Spain, and Miss Martha Hopkins, assistant secretary of the co-operation for the International Institute for Girls in Spain, gave an account of visits she had made with Mrs. Gulick with pupils from the institute in their homes. They are found in all parts of Spain as teachers and leaders in Protestant Christian work. There were also several Spanish pastors holding good positions in the communities in which they lived, who had received their first training in Mr. Gulick's school in San Sebastian.

Dr. Julia and Miss Emily Bissell, recently arrived from Ahmednagar, India, were warmly greeted by friends present and spoke briefly. The site secured for the new hospital under Dr. Bissell's care—the land a gift from the government—is thought to be the best site in the city. There will be four well-educated native nurses and a good corps of assistants when the new building is opened. Miss Emily Bissell spoke of the Girls' Boarding School in Ahmednagar, with its three or four hundred

pupils, each receiving personal motherly care from the one American teacher in charge.

The last speaker was Mrs. Lydia Lord Davis of the Shansi, China, mission, whose husband lost his life in the Boxer uprising. She gave a vivid account of three faithful Chinese Christians who bravely stood the test two years ago.

Notice was given that the meeting on Friday, June 13, would be the last one of the present season.

Rev. F. B. Meyer recently preached on Sunday morning in Manchester, Eng., and in the evening at his own church in London, having a journey of 200 miles between services. Needless to say, the subject of his evening sermon was not Sabbath observance. Yet the fact that the incident is mentioned in British religious papers without adverse comment shows what a change has taken place in Christian ideas of the Sabbath.

## Eruptions

Dry, moist, scaly tetter, all forms of eczema or salt rheum, pimples, and other cutaneous eruptions proceed from humors, either inherited, or acquired through defective digestion and assimilation.

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Which thoroughly cleanse the blood, expelling all humors and building up the whole system. They cure.

Hood's Sarsaparilla permanently cured J. G. Hines, Franks, Ill., of eczema, from which he had suffered for some time; and Miss Alvina Wolter, Box 212, Algona, Wis., of pimples on her face and back and chafed skin on her body, by which she had been greatly troubled. There are more testimonials in favor of Hood's than can be published.

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## Record of the Week

## Calls

BROWN, EDWIN C., formerly of Freeport, Me., to Veazie. Accepts.  
 BROWN, VICTOR F. S. Milwaukee, Wis., to Atchison, Kan., and Plattville, Wis. Accepts the latter.  
 BISHOP, EDWIN W., South Ch., Concord, N. H., to First Ch., Grand Rapids, Mich.  
 CLARIS, C. C., to Tilbury and Renwick, Can. Accepts, and is at work.  
 DRYSDALE, R. J., Franklin Center, Can., to Georgetown. Accepts, and is at work.  
 DODGE, GEO. S., Immanuel Ch., Worcester, Mass., to Bayswater Center. Accepts.  
 ELLSWORTH, FRED K., Sandwich, Mass., to E. Machias, Me.  
 ETHERIDGE, WM., Genesee Ave. Ch., Saginaw, Mich., to Brimley and Iroquois. Accepts.  
 GREY, HENRY P., to permanent pastorate at Averyville Ch., Peoria, Ill.  
 HAMLIN, CHRISTOPHER R., Canton Center, Ct., accepts call to Plymouth Ch., Lincoln, Neb.  
 HAVEN, SHERMAN W., Wellsville, N. Y., to Pat-chogue.  
 HUBBARD, WM. B., Webster, S. D., to Sherburne, Minn. Accepts, and has begun work.  
 JOHNSON, WM., Olive Branch Ch., St. Louis, Mo., accepts call to Meadville.  
 KAYE, JAS., Hudson, S. D., to First Presb. Ch., Lincoln, Ill. Accepts.  
 KENT, THOMAS, Mt. Clemens, Mich., to Mt. Hope Ch., Detroit. Accepts.  
 LOWE, C. M., Dayton, O., to Genoa, Neb. Accepts.  
 MERRILL, GEO. P., Marshall, Minn., to Cong. Branch of Federated Ch., Sunnyside, Wn. Accepts, and will also work under the C. S. S. & P. S. and the H. M. S., with residence at Sunnyside.  
 MINTY, WM. A., to remain a fourth year at Fenton, Mich., also to Maple City and Cedar Springs. Accepts the latter.  
 MORRISON, WM. F., to remain another year at Webster, Mich.  
 RICH, ULYSSES G., Sanborn, N. D., to Northport, Mich.  
 SMITH, WESLEY W., Staffordville, Ct., accepts call to Weybridge, Vt., and is at work.  
 THOMSON, CHAS., White City, Kan., to Westmoreland. Accepts.  
 TIPPET, ERNEST H. (M. E.), to Calvary Ch., Montreal, Can. Accepts.  
 TUTTLE, JOHN E., formerly of Union Ch., Worcester, Mass., to First Ch., Lincoln, Neb.  
 WILBUR, GEO. H., lately of Soquel, Cal., to Sprague, Wn. Accepts, and is at work.  
 WOOLWORTH, WM. S., formerly of Jamesport, N. Y., to ass't pastorate Clinton Ave. Ch., Brooklyn, N. Y., with charge at Atlantic Ave. Chapel. Accepts, and is at work.  
 WYCKOFF, JAS. D., Peoria, Ill., to Elmwood. Accepts, and is at work.

## Ordinations and Installations

BISSELL, SHELTON, o. and i. Verona, N. J., May 27. Charge to pastor, Rev. A. H. Bradford, D. D.; other parts, Rev. Messrs. W. J. Paske, J. A. Fairley, F. W. Hodgdon and L. F. Berry.  
 FISHER, CHAS. R., Hartford Sem., o. Oswego Falls, N. Y., June 6. Sermon, Dr. E. N. Packard; other parts, Rev. Messrs. T. W. Harris, C. N. Thorpe and Ethan Curtis. Mr. Fisher is to take up evangelistic work among Sunday schools.

## Resignations

BALDWIN, CYRUS G., Palo Alto, Cal.  
 BOURNE, ALEXANDER P., Phillips Ch., Exeter, N. H., to take effect Oct. 30, after seven years' service.  
 DAVIS, ALBERT P., Wakefield, Mass., after eight years' pastorate.  
 HERBERT, EBEN, Hammond, La., after more than five years' service.  
 MEREDITH, ROBERT R., Tompkins Ave. Ch., Brooklyn, N. Y., because of continued ill health.  
 MORSE, GEO. H., Montville Center, Ct., withdraws resignation at the request of his church and members of the New London Association.  
 MARSHALL, HENRY G., withdraws resignation at Cromwell, Ct.  
 STONE, DWIGHT C., Chester, Ct., and will spend the summer in Europe.  
 UNGER, SAM'L L., Brodhead, Wis., his wife's health demanding a warmer and drier climate.  
 WINN, FRED'E., Bennington, N. H., to take effect July 6.

## Dismissions

COPPING, BERNARD C., Acton, Mass., June 4.  
 HATCH, DAVID P., South Ch., Lawrence, Mass., May 12.  
 HAYWARD, CHAS. E., Jericho Center, Vt., May 26.  
 HOUGHTON, ROSS C., First Ch., Chelsea, Mass., June 4.  
 SNELL, LAIRD W., Union Ch., North Brookfield, Mass., May 28.  
 STEARNS, EDWARD R., Warren, Me., May 26.  
 WALKER, WM. H., Wilmette, Ill., June 3.

## Churches Organized and Recognized

BERTHOLD, N. D., 25 May, 10 members.  
 PLAINVILLE, CT., SWEDISH CH., rec. 27 May, 37 members. Rev. Harry Palmer, Bristol, will care also for this church.

Continued on page 870.

# Mellin's Infants' Food

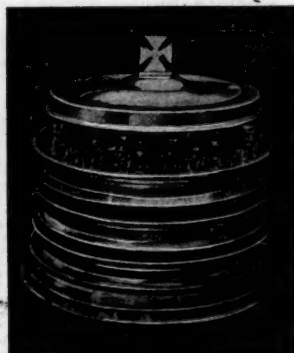
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What Rev. Charles M. Southgate, Auburndale, Mass., says about

## THE PILGRIM Individual Communion Service



The general and positive expression is in favor of the Individual Service. Some have hardly got used to the little cups, but I doubt if even they would go back to the old system.

Very cordially,

C. M. SOUTHGATE.

A sample set loaned to any church interested for use at one communion service.

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## Record of the Week

(Continued from page 869.)

## Summer Supplies

BROWN, GEO. H., Yale Sem., at Disciples Ch., Danbury, Ct.  
 KNEELAND, GEO. J., Yale Sem., at Simonsville, Vt.  
 POTTER, CLAYTON J., Hartford Sem., at E. Dorset, Vt., instead of R. N. Fulton as first announced.  
 PRIGMORE, JOSEPH D., Yale Sem., will deliver missionary addresses in Missouri among Presbyterian churches.  
 TRACEY, CHAS. K., Hartford Sem., in Armenian Work, Hartford, Ct.  
 THRALL, J. BRAINERD, Pepperell, Mass., at his former church, First, Salt Lake City, Utah, during the two months' absence of Dr. C. T. Brown.  
 WILLARD, WALLACE W., First Ch., Moline, Ill., at Pilgrim Ch., St. Louis, Mo., during July.

## Personals

BELL, THOMAS, Moravia, N. Y., will spend the summer in England.  
 STEARNS, EDW. R., at the close of his work in Warren, Me., was given \$100 in gold.  
 MOODY, CALVIN B., Danforth Ch., Syracuse, N. Y., has recently been granted an increase of \$500 in salary.  
 WILLMOTT, BENJ. A., Townsend, Mass., has been granted leave of absence, with pulpit supply, for a trip to Europe.  
 WILSON, JOHN R., Second Ch., York, Me., lost his entire personal effects in a fire which recently destroyed the parsonage buildings. A small insurance was on the buildings, but nothing on Mr. Wilson's property.

## American Board Personals

BEALS, LESTER H., M. D., Grand Blanc, Mich., has sailed under appointment of the American Board for India, where he will join the Marathi Mission at Ahmednagar as a medical missionary.

## Material Improvements

AMHERST, N. H., is to remodel interior through generosity of James N. Towne, Esq., of Orange, N. J.  
 CLAREMONT, N. H., \$90 added to piano fund.  
 NEW IPSWICH, N. H., church edifice undergoing repairs.

## Bequests

CONCORD, N. H., Home for the Aged, \$1,000 from Gustavus Walker.  
 HANOVER, N. H., Dartmouth College, \$32,500 from F. W. Daniels of Winchester, Mass.  
 NEW HAVEN, CT., Yale University is residuary legatee of estate of Edward W. Southworth of New York, valued at \$230,000; it also has reversionary interest in a life bequest of \$15,000.  
 SANBORTON, N. H., Congregational Fund Association and First Baptist Church, \$400 each from Daniel B. Sanborn.

## Dedications

BRADDOCK, PA., First, Rev. W. F. Slade, pastor: a \$56,000 edifice, practically free of debt, May 25.  
 NEWMAN'S GROVE, NEB., Rev. C. D. Gearhart, pastor: a \$4,000 building, free of debt, in April.  
 STANTON COUNTY, NEB., Union Cong'l, a house of worship, May 10, 11. Marshall Field of Chicago, who has a ranch near by, was one of the largest contributors. This belongs to a new church gathered by Rev. J. F. Smith of Leigh.

## May Receipts of the A. M. A.

	1901	1902
Donations,	\$12,192.81	\$18,995.27
Estates,	11,877.53	3,161.59
Tuition,	6,150.87	5,389.67
	\$30,221.21	\$25,444.53
Donations,	8 mos. 1901	8 mos. 1902
Estates,	\$110,092.91	\$122,104.57
Tuition,	65,730.06	51,606.46
	\$175,822.97	\$173,711.03
	\$215,207.25	\$218,557.47

The increase in donations is \$12,011.66 and in tuition \$468.16, and a decrease in estates for current work of \$14,129.60; net decrease, \$1,649.78.

## Picturesque Lancaster

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"The Most Effective of the Natural Medicinal Waters" and "Strikingly Superior to Lithia Tablets" in Bright's Disease, Calculi, Gout, Rheumatism, etc.

Dr. I. N. Love, New York City, Former Professor of Clinical Medicine and Diseases of Children, College of Physicians and Surgeons and in Marion Sims College of Medicine, St. Louis, Vice-President of American Medical Association, etc., in an article in Medical Mirror, says:

"While being the most effective of the natural mineral waters, it is strikingly superior to emergency solutions of lithia tablets and pure water, even where the said solution is an exceedingly strong one."

E. H. Pratt, A. M., M. D., LL. D., Professor of Official Surgery to the Chicago

Homoeopathic Medical College, and Attending Surgeon to Cook Co. Hospital, says: "For many years I have found BUFFALO LITHIA WATER a very valuable therapeutic resource. It has proved especially efficacious in Rheumatism, Gout, and Affections of the Kidney and Bladder, generally, including Bright's Disease."

Dr. William Doughty, Former Professor of Materia Medica and Therapeutics, Medical College of Georgia, Augusta:

"BUFFALO LITHIA WATER is the only reliable treatment known to me for the permanent relief of gravel, and the antecedent conditions that determine it."

Dr. Cyrus Edson, recently Health Officer of New York City: "I have prescribed BUFFALO LITHIA WATER with great benefit in Bright's Disease of the Kidneys."

BUFFALO LITHIA WATER is for sale by Grocers and Druggists generally.

Testimonials which defy all imputation or question sent to any address.

Hotel at Springs opens June 15th.

PROPRIETOR BUFFALO LITHIA SPRINGS, VIRGINIA

## Our Benevolent Societies

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House, 153 La Salle St., New York City. Treasurer: Miss Abbie B. Child, Home Secretary.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Colt, Secretary. Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 907, Congregational House, Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

BOARD OF MINISTERIAL AID, Boston, Mass. Bequests solicited in this name. Send gifts to A. G. Stanwood, Treasurer, 14 Sears Building. Apply for aid to E. B. Palmer, 909 Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelley, Treas.; George H. Flint, Sec., 101 Tonaquanda St., Boston.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Henry C. Delano, Treas., Hotel Berkeley, Boylston St., Boston.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Rev. Alexander McKenzie, D. D., President; Geo. Gould, Treasurer; R. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer, Offices 612, 613 Congregational House, Boston; 161 Washington St., Chicago, Ill.

THE AMERICAN MISSIONARY ASSOCIATION, Fourth Avenue and Twenty-second Street, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22d St., New York, N. Y. Mr. William B. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. Joseph B. Clark, D. D., and Rev. Washington Choate, D. D., Corresponding Secretaries, to whom all correspondence on other matters relating to the National Society should be sent.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND (for the management of the Trustees of the National Council)—Aids aged and disabled ministers and missionaries and their families. Chairman, Rev. H. A. Stimson, D. D., New York; Field Secretary, Rev. Edward Hawes, D. D., Hartford, Ct.; Secretary, Edwin H. Baker, Greenwich, Ct.; Treasurer, Rev. Samuel B. Forbes, Hartford, Ct. Form of Request: "I give to the Trustees of the National Council of the Congregational Churches of the United States—dollars, to be used for the purpose of Ministerial Relief." All correspondence should be addressed to Mrs. N. H. Whittelsey, 135 Wall St., New Haven, Ct.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

The Missionary Department, which is in charge of the Secretary, sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

The Business Department, in charge of the Business Manager, and known in the trade as the Pilgrim Press, publishes The Congregationalist and Christian World, the Pilgrim Series of Lesson Helps and Sunday school papers, books for Sunday schools and home reading, Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the interior and western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

## SHORT EUROPEAN TOUR

Small party sailing July 30. Holland, Belgium, London and Paris. Price \$260. H. W. DUNNING & CO., 106 Congregational House, Boston, Mass.

England, Ireland, Scotland, Holland, Belgium, the Rhine, Germany, Austria, Italy.

## EUROPE \$415

Switzerland, France. All expenses. 20 persons. S. W. NAYLOR, Madison, N. J.

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Membership tickets to the American Bazaar, London, England, \$1.00 for two weeks. Send four cents (stamps) for illustrated book, Holidays in England, describing Cathedral Route, Pilgrim Fathers, Dickens and Tennyson Districts. Pamphlets (free) describing Harwich, Hook of Holland, Royal Mail Route Twin Screw Steamship Line, England to Continental Europe. Address Great Eastern Ry. of England, 362 Broadway, New York.



## Report of the Committee of Fifteen

WHICH SECURED HARMONY AT SYRACUSE

The Committee of Fifteen appointed by the Congregational Home Missionary Society at its annual meeting in Boston, May 16, 1901, to consider and report some plan for perfecting the relation between the auxiliaries and the National Society would submit the following report:

Whereas, The National Council of Congregational churches at its meeting in Portland, Me., October, 1901, indorsed the proposition of a limited, representative governing membership for each of our home societies, to be secured as soon as and as far as it is possible, without interfering with any of the rights and privileges of the present honorary and life members; and

Whereas, It is deemed desirable to make such changes in the constitution of this society as shall substitute for the present voting membership a corporate body elected for a term of years by the churches;

Therefore, We recommend the following amendments to the constitution:

That Article 3—Membership—be changed so as to read:

### ARTICLE 3. MEMBERSHIP

The members of this society shall consist of honorary life members, life members, members elected by the churches, and the officials of the society during their respective terms of office.

1. Any person chosen as president, vice-president, recording secretary, treasurer, corresponding secretary, auditor or member of the executive committee shall be a voting member during the term of his service.

2. Life members appearing on the roll at the date of the passage of this article shall retain their voting right unless it be voluntarily surrendered. Only honorary life members shall hereafter be elected.

3. The churches shall be represented in the voting membership of this society by members elected in number and manner as follows:

Each State Association or conference of churches may elect three members, and, in addition, one member for every 5,000 church members.

At the first election by the State Associations or conferences one-third of the members shall be elected for one year, one-third for two years and one-third for three years; and thereafter one-third shall be elected each year for a term of three years. In any year the state bodies may elect members to fill vacancies for their respective unexpired terms. It is recommended that the number of members be in all cases divided between ministers and laymen as nearly equally as is practicable.

4. Honorary members. Any person on whose behalf fifty dollars shall be paid into the treasury of this society, or into the treasury of any of its auxiliaries at any time, accompanied by a request for honorary membership, shall be an honorary life member, with all the privileges of membership except voting.

That Article 6—Voters—be changed so as to read as follows:

### ARTICLE 6. VOTERS

All members elected by the churches as herein provided bringing proper credentials, and life members and officers of the society who shall be present and cause their names to be registered upon a roll to be made at each annual or other meeting of this society by the recording secretary, and no other persons, shall have the right to vote at the annual election, and in annual or other meetings of the society, upon questions there arising.

We recommend that an annual conference be held at the place of and at an hour preceding the annual meeting of the society, in which the representatives of the auxiliary societies and the officers and executive committee of the Congregational Home Missionary Society shall confer with regard to the condition and problems of home missionary work in all parts of our land.

Rest is not quitting  
The busy career;  
'Tis but the fitting  
Of self to one's sphere.

—Goethe.

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It quiets and strengthens the nerves and brain, restores the appetite and induces refreshing sleep. Strengthens permanently.

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**IVERNIA**, June 24, July 22.  
**SAXONIA**, June 10, July 8, Aug. 5.  
Steamer from New York every Saturday.  
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## In and Around Chicago

### Inauguration of Dr. R. D. Harlan

The inauguration of a new president of the Lake Forest University, June 4, is an event in which all the friends of education in Chicago have deep interest. Among the guests were President Patton of Princeton, N. J., Dr. A. W. Small of the University of Chicago and Rev. Dr. W. R. Notman of the Fourth Presbyterian Church. Mr. C. H. McCormick as president of the board of trustees recognized the value of the work which Rev. Dr. J. G. K. McClure, pastor of the Lake Forest Presbyterian Church, has done for the college during its days of weakness, or since 1876, and recently as acting-president. It is through his efforts mainly that the institution has now a working endowment and a president whose entire time can be devoted to its interests. Dr. Harlan's baccalaureate sermon, on A Christian Gentleman, made an unusually deep impression. He deprecated the use of the term unless the person to whom it is applied possesses the virtues the name implies.

### The Club

The last meeting of the season was held at the Auditorium, June 2. It was ladies' night and a large attendance was the result. The address was by Rev. Henry H. Proctor, Atlanta, Ga., on the Contribution of the Negro to the National Life. Mr. Proctor is himself an illustration of his theme. In manliness, ability, consecration to the welfare of his people he has few equals. In industry, economy, thought, exhibition of patriotism and of the Christian virtues he thinks his race has made a real contribution to the life of the country. What he wants now is a white man's chance—equal opportunities, the same pay for the same work which is given to a white man, opportunity for all kinds of education from the highest to the lowest. He will then care for himself and add his full share to the strength of the nation. A few words from Dr. J. E. Roy, the Western secretary of the A. M. A., made it more than clear that it pays to work for the colored man and that his need of assistance was never greater than at present.

### Y. M. C. A. Commencement

The twelfth annual Commencement of the secretarial institute and training school of the

Chicago Y. M. C. A. took place May 29. Five young men graduated from the secretarial department. There are candidates for graduation at the close of the summer term, which is held at Lake Geneva. The chief address of the evening was upon The Dignity of Service by Pres. J. H. George of the Chicago Theological Seminary. Statements in regard to the work of this school show that it fills an important place in education for practical Christian service. As its purpose is better understood it is likely to be more generally patronized.

### Riots

Not since the days of Debs have the streets been scenes of such violence as was witnessed June 3 and 4. The packers determined to deliver meat to their customers and succeeded, yet not without encountering stubborn resistance on the part of their former teamsters and the hoodlums, who were delighted at the opportunity to make trouble. Mayor Harrison promptly decided to preserve order and to protect property. Through the police the mob was kept under control. Wednesday not less than 100 persons were injured more or less seriously. Not a few of the police suffered severely. Many loads of meat were destroyed, wagons broken, harnesses cut and horses injured. But the destruction was due less to the striking teamsters, who have had long hours and comparatively small pay, than to injudicious sympathizers and anarchists, who are only too glad to create disturbance whenever possible. The packers were not willing to arbitrate and consented to it at last only from the pressure of public opinion. Naturally they are sore from charges brought against them by the government, the truth of which they deny, and believe that this strike is a part of the opposition they are encountering in the management of their business. The arbitrators met Wednesday night and prepared the way for an agreement between the packers and their teamsters Thursday morning.

Chicago, June 7.

FRANKLIN.

## Opinions About Andover

The resolutions adopted by the alumni in the Pilgrim Hall meeting meet with the approval of Andover's sons in the West. May she remain on the hill, with a new equipment, better facilities and with the inspiration of her venerable traditions—the theological Oxford of America.

San Francisco.

WILLIAM RADER.

Please put me down as unalterably opposed to removing Andover from the hill on which the fathers planted it. Andover removed equals Andover dead; so I think. I do not want to see it die.

New London, Ct.

S. L. BLAKE.

I would like to register my desire that the seminary remain on Andover Hill. From my own experience I know the value of its courses in recent years. I took the junior and middle years at a seminary in New York city, and made the most of the splendid university facilities of Columbia and the University of New York. Yet the quiet study and thought during my senior year at Andover, coupled with its thorough instruction, did more to fit me for the work of the ministry than either of the preceding years. Just such a seminary as Andover has been and is meets the deepest needs of many students. Let the seminary stay.

CLASS OF 1897.

At Wonsen (Fusan), the central port of the north coast of Korea, the governor of the city is a Methodist, and the Japanese consul, head of the Japanese commercial colony, a city in itself, is also a Methodist. This ought to insure a clear field for the mission of the Methodist Church South, which is at work in the neighborhood.

## WHY DON'T THEY GO?

### A Way to Push off the "hang on's."

Perhaps some day you will wake up to the fact that coffee is quickly and surely doing the business for you. You wonder why the symptoms of disease which grow more and more pronounced do not disappear, but hang on in spite of all the medicines you can take.

Fixed organic disease may result if you keep up your present course, and yet it is an easy thing to give up coffee and get well. Have your cook make Postum Food Coffee strictly according to directions, and that is easy. Use enough of it and boil long enough to bring out the taste, then you will find that the famous food drink will satisfy your coffee taste and the old troubles gradually disappear.

There are hundreds of thousands of cases in America that prove the truth of this statement.

A gentleman from Columbus, Ga., says, "My wife had been an invalid for some time and did not seem to yield to any sort of medicines. She could not eat anything without distress, and naturally was badly run down in every way.

Finally we concluded that perhaps it was the coffee that hurt her, so she quit it and went on to Postum, also began using Grape-Nuts Breakfast Food. She immediately began to improve and kept gaining strength and health, now she can eat heartily of anything she wants, vegetables and anything else, without hurting her. She has gained nearly thirty pounds since she made the change.

I saw such an improvement in her health that I decided to quit coffee myself, and you would be surprised to see the change. I have gained in flesh about 25 pounds, and have entirely lost the old, dull headaches that I used to have so much.

Our two children are very fond of Postum. You can use my name if you like." T. M. Coggin, 1220—10th Ave., Columbus, Ga.

## Skin Diseases

If you suffer from Eczema, Salt Rheum, Ringworm, Itch, Ivy Poison, Acne, or other skin troubles,

## Hydrozone

will cure you.

Cures sunburn in 24 hours.

In cases of Prickly Heat and Hives it will stop itching at once, and surely cure, also will relieve mosquito bites.

Hydrozone is a scientific Germicide. Used and endorsed by leading physicians. It is absolutely harmless, yet most powerful healing agent.

As these diseases are caused by parasites, killing them without causing injury to the sufferer, it naturally cures the trouble.

FREE to any one sending me 10c. to cover actual postage, will send a bottle containing sufficient to prove the claims here made to your satisfaction. Pamphlet sent free. Address

Prof. Chas. Marchand, 59 Prince St., N. Y.

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## In and Around Boston

## The Boston Congregational Club

Thursday evening, June 5, was ladies' night, and the ladies had everything social and intellectual their own way. They had one of their own sex to address them, and compliments graceful and dignified from the president, Mr. H. M. Moore. There are memories of presidents who in apostrophizing the fair sex have lost themselves and their theme. But Mr. Moore sent forth in every sentence, with clear ringing voice, a sentiment worthy of the occasion and himself.

The attendance was never larger in Tremont Temple. It more than tested the ability of the too few waiters on their feet and the patience of too many waiters seated at the tables. The audience room was handsomely decorated with flags and bunting. The motto over the platform was chosen to fit the speaker and her theme. It was, "Because he hath set his love upon me, therefore will I deliver him."

Good music was furnished by Miss Maude Golder and the Damon quartet. This ladies' night was made memorable above most others in the history of the club by the chief event of the evening, the story by Miss Ellen M. Stone of her capture and captivity by brigands in Macedonia. She recalled the fact that twenty-four years ago she was a guest of the club and said that a sentence then uttered by Dr. A. H. Clapp, a beloved editor of *The Congregationalist*, had often been a sustaining comfort to her in her trials and perils. It was this: "The man who is much alone with God makes a great friend of God and God makes a great friend of him."

Miss Stone rehearsed the story of her experiences in a way that held the close attention of her audience. She illustrated it by details of the daily life of herself and Madam Talika, giving the baby a prominent place, lightened the somber passages with quiet humor, suffused the whole with a devout spirit, passed reserved but clear judgment on the Eastern nations involved in her capture and made an effective plea for the prosecution of Christian missions. Her address fully met the expectation of the audience, which welcomed the opportunity given after the lecture to meet her in an informal reception.

## The Ministers' Meeting

Echoes from Syracuse rang through Pilgrim Hall last Monday morning, the chief speakers being Rev. W. G. Pufferfoot and Rev. George L. Todd, who touched upon salient features

in the home missionary gathering. Mr. Todd emphasized the importance of the work open before the denomination in Cuba. He is eager before he sails for his field the last of this month to set in motion influences which will enable him and his coadjutors to build a \$50,000 church edifice in Havana. He is to speak in Merrimac, Mass., his old parish, and he ought to be kept busy by the churches both week nights and Sunday while he is in this vicinity. He has an extremely stirring tale to tell. His address is Ashburnham.

The Ministers' Meeting has planned an outing for next Monday, to consist of a boat ride to Provincetown and return, round-trip tickets \$1. Their families and friends are invited to join the party. Those wishing to go are asked to advise Rev. E. C. Webster, 701 Congregational House, and to present themselves at 400 Atlantic Avenue before 9:30 A. M. Dinner at the hotel will be fifty cents, or lunch can be carried if preferred.

## Superintendents Fraternize

Congregational Sunday school superintendents had as guests on Monday evening at Berkeley Temple the Baptist Union. President Bates welcomed the visitors, and introduced Rev. A. F. Pierce of Brockton, who spoke of The Teacher Behind the Teaching. Rev. George C. Haun, superintendent for the Congregational Sunday school and Pub. Society in Wisconsin, pictured successful work in missionary districts of that state. Daniel B. Beard was chosen treasurer to fill the unexpired term of T. W. Travis, whose resignation was accepted with fitting resolutions for his long service. Rev. J. L. Kilbom was made delegate to the Denver convention, Dr. C. H. Beale, previously elected, being unable to attend.

## Nuggets from Syracuse

The Christian law of service is an absolute necessity for business today.—Mr. McClelland

I am tired of making places for men. I want to have a hand in making men for places.—Dr. McLeod.

The down town self-supporting Congregational church, or any other church, is a thing of the past.—Dr. McLeod.

A rattling good speaker that man Haun from Wisconsin. There were tears in a good many eyes before he got through.

Acting-President Wanamaker earned his salary, being present continuously at all the meetings. A case of "squatter sovereignty," so he termed it.

The successful churches today are laymen's churches—where responsibility is widely distributed among the laymen.—Rev. D. F. Bradley, D. D.

The greatest manufacturing interest in the country is controlled by a Baptist deacon. The greatest steel industry in the country is in the hands of an official of the Reformed Church.—Mr. McClelland.

When railroad companies rule out of their service all men over thirty-five years old and then build Y. M. C. A. buildings, I want to see in the window this sign, "I the Lord hate robbery for an offering."—Mr. Pufferfoot.

Every time that one of you housekeepers is patient with a maid who tries your patience, and you help to show her just what a Christian home should be, be sure you are doing a patriotic work as well as a Christian work.—Mrs. Lamson.

No community and no church ever goes higher morally or spiritually than the women in that community or that church. If the women are flippant and sordid and sluggish, busying themselves with playthings, just there will the community stand.—Mrs. Lamson.

Just read this story told by Mrs. Dora Read Barber, and after you have laughed over it read the last sentence over again and discern the philosophy therein. A converted Swede in Oregon said: "I have all my lifetime been a fiddler, and the Lord have a hard job to save a old Schvede man, but he did save me and put a little telephone in my heart and other ind in hiven. Sometime he say to me 'Hillo, Larsen,' and I say 'Hillo,' and den he speak to me so schvede, and then I must be careful dat I don't cut up no prank to break dat little wire what bring de message, for I find we can have a good deal of fun wid God if we behave ourself."

## Financial

HOME INSURANCE COMPANY  
OF NEW YORK,  
OFFICE: 110 BROADWAY.

NINETY-SEVENTH SEMI-ANNUAL STATEMENT, JAN., 1902.

SUMMARY OF ASSETS.	
Cash in Banks	\$743,517.01
Real Estate	1,633,892.06
United States Bonds	2,072,000.00
State and City Bonds	1,114,000.00
Railroad Bonds	1,371,340.00
Water and Gas Bonds	145,620.00
Railroad and Gas Stocks	6,752,250.00
Bank and Trust Co. Stocks	469,750.00
Bonds and Mortgages, being 1st lien on Real Estate	128,750.00
Premiums uncollected and in hands of Agents	771,087.83
Interest due and accrued on 1st Jan., 1902	53,663.04
	\$15,255,869.73

LIABILITIES.	
Cash Capital	\$3,000,000.00
Reserve Premium Fund	5,060,677.89
Reserve for Unpaid Losses and Claims	1,288,849.85
Net Surplus	5,006,342.88
	\$15,255,869.73

Surplus as regards Policy-holders \$8,006,342.88

JOHN H. WASHBURN, President.  
ELBRIDGE G. SNOW, Vice-President.  
AREUNAH M. BURTIS, W. H. CHENEY, Secretaries.  
H. J. FERRIS, E. H. A. CORREA, } Asst. Secretaries.  
F. C. BUSWELL,  
NEW YORK, January 14, 1902.

ALL LARGE FORTUNES  
Have Been Made in Improved

## Real Estate

We have a guaranteed twelve per cent. realty proposition we should be pleased to submit for your consideration.

WRITE FOR PARTICULARS TO-DAY.

COURTLAND SPRUILL GASKILL & CO.,  
1216 Pearl St., Boulder, Colo.  
REFERENCE: BOULDER NATIONAL BANK.

**6% NET**  
without deductions on safe loans to thrifty residents of Salt Lake City and valley. Fourteen years' success in supplying conservative capitalists with high grade first mortgage securities warrants us in soliciting correspondence from parties having money to invest in real estate securities of unquestioned safety. References given. All correspondence promptly answered.  
F. E. MCCURRIN & CO.,  
Investment Bankers, Salt Lake City, Utah

**5% FARM MORTGAGES**  
Iowa and Minnesota real estate. Full descriptions on application. If interested write J. S. Varland, Buffalo Center, Ia.

**5% FARM MORTGAGES**  
on Iowa and Missouri Real Estate. Full description on application. If interested write B. H. Bonfoey, Unionville, Mo.

BIRD'-EYE VIEW FROM MT. WASHINGTON.—A Novel Colored Map. The White Mountains region, celebrated throughout the country as America's grandest summer mountain resort, is just now arrayed in her choicest adornments. The trees and foliage are already decked in their summer garb, and the beautiful valleys and meadows are resplendent in their mantle of green verdure. Only the person who has lingered in this beautiful paradise can get an idea of its great beauty and natural embellishments. The towering peak of Mt. Washington, which rises far above the clouds and which stands forth like a giant sentinel overlooking the far-off Mt. Orford in Canada, and the many distant and lesser peaks which appear outlined against the sky, is now ready for the army of tourists who annually wend their way to its lofty summit. The view from the top of Mt. Washington on a clear day is superb; the long, deep ravines and the green-topped mountains present a scene which for natural grandeur cannot be surpassed in the country. To the prospective visitor or the person not able to visit this famed elysium, the Boston & Maine's Bird's-Eye View from Mt. Washington is a rare treat. It is a delightful colored map, circular in shape and printed in seven different colors showing the mountains and ravines as viewed from the summit of Mt. Washington, with each section numbered and an index giving the name of the mountain or ravine. There is a graphic illustration of a train on the Mt. Washington Railway ascending the mountain, and the several buildings on the summit are clearly shown. This map is well worth securing; it is odd, unique and handsome, and will be mailed from the General Passenger Department, Boston & Maine Railroad, Boston, to any address upon receipt of six cents in stamps.

## BODY HEAT

Reduced 20 Degrees in Summer.

Never eat heavy carbonaceous foods for the morning meal, for these foods should follow and not precede hard work.

The best morning foundation is Grape-Nuts and cream, a little fruit, a cup of Postum Food Coffee and possibly a couple of eggs prepared to suit the taste—this breakfast is sufficient to satisfy the hardest worker, either of brain or muscle, until the noonday meal.

Particularly is this true at the present season of the year when meat and other fatty foods increase the internal heat of the body and make the summer day still more disagreeable.

Grape-Nuts comes to you from the grocer ready to serve, having been fully cooked at the factory by food experts and this saving in time and exertion is appreciated by the housewife as well as the economy, for being a concentrated food, four teaspoonfuls is sufficient for the cereal part of a meal for one person and costs only one cent.

A booklet of excellent recipes is found in each package of Grape-Nuts from which many easy and delicious warm weather dishes can be made for luncheon and supper that are not only nutritious but pleasing to the palate.

A trial of the above selection of food for ten days will prove to anyone that health and vigor, an active mind and a keen enjoyment of the pleasures of summer will take the place of poor digestion, a dull brain and that heavy, drizzly feeling caused by improper food during the hot weather.

# Our Annual June White Sale

SENSATIONAL PURCHASE IN OUR CLOAK DEPARTMENT

A Manufacturer's Stock, Consisting of

WASH SKIRTS, WOOL SKIRTS, MOHAIR SKIRTS,  
SILK SKIRTS, SUITS, ETON JACKETS, ETC.

Purchased from DETTELBACH & CO., New York,

**AT 50 CENTS ON THE DOLLAR.**

**1,000 Wash Skirts, Linen Crash-  
es, Piques, Ducks, Denims, etc.,**  
both dress and walking lengths, all sizes,  
divided into lots as follows:

Lot 1, D. & Co. price \$1.25, our price..... 69c  
Lot 2, D. & Co. price \$1.75, our price..... 98c  
Lot 3, D. & Co. price \$2.50, our price..... 1.25  
Lot 4, D. & Co. price \$3.75, our price..... 1.98  
Lot 5, D. & Co. price \$5.00, our price..... 2.98  
Lot 6, D. & Co. price \$6.00, our price..... 3.98

**300 Choice Tailor-Made Suits,**  
all this season's best productions.

D. & Co. price \$15.00, our price..... 7.50  
D. & Co. price \$18.50, our price..... 10.00  
D. & Co. price \$25.00, our price..... 15.00

**Separate Etons and Jackets,** both  
cloth, silk and moire.

D. & Co. price \$10.00, our price..... 5.00  
D. & Co. price \$15.00, our price..... 7.50  
D. & Co. price \$18.50, our price..... 10.00

**Cloth Raglans,** shower-proof cloths,  
just the garment for traveling.

D. & Co. price \$15.00, our price..... 10.00  
D. & Co. price \$18.50, our price..... 12.50  
D. & Co. price \$22.50, our price..... 15.00

**Dress and Walking Skirts** of  
cheviots, venetians, broadcloths, home-  
spuns, mohairs, meltons, thibet cloths,  
etc., as follows:

D. & Co. price \$4.00, our price..... 2.98  
D. & Co. price \$5.00, our price..... 3.98  
D. & Co. price \$7.50, our price..... 5.00

All tailored, cut and trimmed in the very latest  
styles.

**Children's Wash Dresses.**

A manufacturer's stock of **Dresses** closed at  
a big reduction. We are not allowed to use  
the name, but they are very big values, sizes  
4 to 14 years, divided into lots as follows:

Made to sell for 75c., this sale..... 39c  
Made to sell for \$1.25, this sale..... 69c  
Made to sell for \$1.75, this sale..... 98c  
Made to sell for \$2.00, this sale..... 1.25

**Wash Silk Waists,** made to sell  
for \$3.50 and \$4.00, at . . . **1.98 and 2.98**

**Wrappers and Two-Piece  
Dresses,** lawns and percales, made  
to sell for \$1.50 and \$2.00 at . . . **98c and 1.25**

## GILCHRIST COMPANY

Winter and Washington Streets, Boston

## The Tenth International Sunday School Convention

DENVER, COLORADO, JUNE 26 to 30, 1902.

NEW ENGLAND TRAIN—OFFICIAL ANNOUNCEMENT.

THE "TRAIN" will consist of Pullman Vestibuled Cars, and will leave Boston from the South Terminal Station, one o'clock P. M., Monday, June 23d. Via Boston & Albany, New York Central & Hudson River, Michigan Central, Chicago & Northwestern, and Union Pacific Railroads.

### POINTS OF INTEREST.

DENVER—One Mile High.

AROUND THE LOOP.

PIKE'S PEAK.

**WHAT IT WILL COST.**—**Trip No. 1** Includes Trans-  
portation from Boston to Denver  
and return, Pullman car service, five days' entertainment at the  
Albany Hotel, meals going and returning, excursion to George-  
town, Colorado Springs, carriage drive about Manitou—the Gar-  
den of the Gods; in fact, all expenses to Denver and return from  
Monday, June 23d, to Saturday, July 5th, **\$109.50.**

**Trip No. 2** Includes Transportation from Boston to Denver  
and return; Pullman car service and meals going and the trip to  
Georgetown, **\$72.00.**

**Trip No. 3** Includes Transportation from Boston to Denver  
and return, **\$53.00.**

**ORDER NOW** that the very best arrangements may be

**AS CHAIRMAN** of our State Executive Committee I earnestly wish that you might go yourself and induce others to go to the Denver  
Convention. It will be the most important meeting since the Indianapolis Convention in 1872, when the Interna-  
tional Lesson System was adopted.

made for you. Make all checks and money orders payable to  
**William W. Main, Tremont Temple, Boston.**

Yours in the work,

Transportation  
Committee  
WILLIAM W. MAIN, Chairman, 701 Tremont  
Temple, Boston.  
HAMILTON S. CONANT, 110 Boylston Street,  
Boston.  
WARREN P. LANDERS.  
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**Maine:** MR. EDWARD A. MASON, Oakland, Maine.

**Rhode Island:** MR. W. B. WILSON, Y. M. C. A. Building,  
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**New Hampshire:** MR. JOSEPH N. DUMMER, Concord, N. H.

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